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THE
LITERARY
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or,
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classical and scientific;

with

Originals,

in

PROSE AND VERSE.



Convinced, by the most strict observation, that the mind is embarrassed by a thousand extrinsic difficulties, and sensible that a numerous library is the seat of the greatest extravagances and the most idle chimeras, we have made an election, by extracting the substance of numerous volumes, which we have included in small duodecimos; not unlike skilful chymists, who concentrate the virtues of many plants in a small phial, and cast aside the refuse. Innumerable quantities of books are made; it is our business to collect the scattered and valuable parts. The ignorant babble eternally; the learned and sagacious speak little but *well*. *Mem. of the Year 2500*



by

MARCH. DE LAMBERT, | MRS. PENNINGTON,
DR. GREGORY, | MRS. D'ARBLAY,
BISHOP HORNE.

.....

Printed and sold by G. Nicholson, Poughnill, near Ludlow.

Sold also in London, by

H. D. Symonds, Paternoster-row; Champante & Whitrow, Aldgate;
Lackington, Allen, & Co. Finsbury-square;
and all other Booksellers. 1804.

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man

—But chiefly thou, supreme Philosophy!
shed thy best influence; with thy train appear
of Graces mild: far be the Stoic boast,
the Cynic's snarl, and churlish pedantry.
Bright visitant! if not too high my wish,
come in the lovely dress you wore, a guest
at Plato's table; or in studious walks,
in green Frecati's academic groves,
the Roman feasting his selected friends.
Tamer of pride! at thy serene rebuke
see crouching insolence, spleen, and revenge
before thy shining taper disappear.
Tutor of human life! auspicious guide!
whose faithful clue unravels every maze:
whose skill can disengage the tangled thorn,
and smooth the rock to down! whose magic powers
controul each storm, and bid the roar be still.

Sneyd Davis, D. D.

ADVICE
of a
MOTHER TO HER DAUGHTER,
BY THE
MARCHIONESS DE LAMBERT.



Published Aug. 1. 1801 by G. Nicholson. Poughmill near Ludlow

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and all other Booksellers.*

TO WHOM IT MAY CONCERN

ADVICE OF A MOTHER.

.....

On female Education.

1. The world, in all ages, has been inattentive to the education of daughters: while vast care and attention have always been paid to the sons; and women have been neglected as if they were a species entirely of another order. Parents have not reflected, that women compose one half of mankind; that the two sexes are necessarily allied; that the women contribute either to the happiness or misery of the men, who always find the want of their being intelligent; that they are the frequent means of advancing or ruining families; and that they are entrusted with the early education of children, a season of life when impressions are the most lively and permanent. What can women be expected to instil into their children, who from their infancy, have been themselves left to the care of nurses taken from among ill-bred people, who always inspire them with vulgar prejudices, encourage timidity, and inculcate superstitious religion? To establish virtuous dispositions in families, by conveying them from mother to child, would be infinitely more worthy of men's attention than that of enlarging their estates. People err in nothing so much as in the education which they give to young women. They are designed to please, but they communicate to them no knowledge, except that which relates to the ornament and graces of their persons. They flatter their self-



love. They give them up to effeminacy ; to be corrupted by the world ; and to the influence of false opinions. They read them no lectures of virtue or fortitude. What then can be expected from such an education besides debasement of character ?

Of Religion.

2. It is necessary, my child, to be attentive to the rules of decorum ; but this is not sufficient to gain the esteem of the worthy : it is the formation of mind which gives character ; which governs the understanding ; which rules the will ; which secures the reality and duration of all our virtues. And what is the principal and foundation of all these ? It is religion. When a sense of religion is once impressed on the heart, virtue will naturally flow from that source, and all the duties of life will be regularly and cheerfully fulfilled. It is not enough that young persons be compelled to do their duty, they should be taught to love to do it. Authority is a tyrant only over outward behaviour, it has no power over private opinion. When, therefore, rules of conduct are detailed, reason and argument should enforce their practice, and inspire an ardent love of virtue ; the practice of which tends so exceedingly to further our interest in the world, that we should never consider it a hardship, but rather the source of happiness, of glory, and of peace. You are just entering into the world ; enter it then, my daughter, with proper principles ; you cannot strengthen your mind too much against the influence of examples which you will meet with there. Take with you all your religion ; nourish and confirm it in your mind by reading, and reflections adapted to encourage it. There is nothing more



necessary than to foster those sentiments of love and hope, which contribute to our happiness here, and which open to us a prospect of an agreeable futurity; which render us easy in all times and under all events; which insure all the duties of life; which reconcile us to ourselves; and which guarantee our conduct to others. Religion will support you under the various misfortunes to which you are subject. An ancient philosopher said, that "He wrapped himself up in the mantle of his virtue;" do you be wrapped up in the mantle of your religion; it will be a guard against the foibles of youth, and a safe refuge in more advanced age. Women who have stored their minds with nothing but worldly maxims, will eventually find that they possess no resources, at a time when they want amusement; deprived of their wonted frivolities, an universal blank succeeds, and their situation becomes intolerable. Thus, unaccomplished age steals on, the world deserts them, and they perceive that it is time they also should be willing to quit the busy world; but whither are they to fly? what resources are there in store when so detached? Reflections on the past produce regret; on the future, terrors; and the present is clouded by inquietudes. Religion alone possesses the power of calming every rising care, and of softening every present depressing affliction. An alliance to God will reconcile you to the world and to yourself.

Of Pleasures.

3. A young person, on entering into the world, forms to herself the most false and romantic expectations of the enjoyments which await her, and she eagerly endeavours to obtain them; all her cares are ab-



sorbed in this object. She pursues with avidity this illusive good ; and hopes, with fondness, to realize it : but, unfortunately, she has, in the outset of life, gained only the habits of inconstancy and levity, which have rendered her incapable of happiness. The experience of all past ages evince that worldly gratifications are fallacious ; they promise more than they perform : the pursuit of them is deeply mixed with anxiety ; their enjoyment yields no true satisfaction ; and vexation and disappointment follow.

In what true Happiness consists.

4. In order to regulate your desires, be persuaded that no solid or lasting happiness can be found in any external object, if your mind be not well regulated. The charms of riches and honours are transient ; their possession enlarges desire ; and if once indulged in, habit renders them necessary : but you would be much less at ease than when they were superfluous. The enjoyment of them ever becomes insipid, and it will afterwards be in vain to seek for substitutes ; nothing remains but a fearful void. It will be found, that the contrast of varying circumstances is most sensibly affecting. Sensations of pleasure wear off by repetition. How fortunate, how advantageous would be our state if our reason could but dictate to us the requisites of happiness ! Our crime is, that we are not inclined to derive advantage from the experience of others. We are confident and incautious. Our own errors and their consequences only bring us back to ourselves. Spare yourself, my child, this expense, imbibe early the maxims of true wisdom. Determine with resolution to be influenced through life by this precept, that TRUE FELICITY



CONSISTS IN MAINTAINING PEACE OF MIND, IN THE CULTIVATION OF REASON, AND IN THE DISCHARGE OF YOUR DUTY. Imagine not yourself happy till such consoling reflection be made your own. I find in thus cautioning you, my daughter, I benefit myself, for we cannot engrave the precepts of wisdom too deeply on our hearts; the impressions which they make are generally too light. It is those who reflect seriously and who invigorate their minds with just principles, who are in the path which leads to virtue, not those who are careless and inattentive. If we be unhappily defective in our practice, let us at least discover that we have the inclination to act a worthier, a more consistent part. Let us, my daughter, often recur to these precepts that so our virtue may be strengthened.

Of Honour.

5. It is commonly said, that there are two prejudices with which every one must comply, Religion and Honour; but it is wrong to call religion a prejudice. A prejudice is an opinion which may be subservient to error as well as truth; the term should never be applied but to uncertainties, and religion is not uncertain. Honour, indeed, is an institution of men, yet the evils are serious which people would suffer if uninfluenced by it; to shake it off would be dangerous; we should rather exert ourselves to strengthen those sentiments which ought to regulate our conduct, for nothing is more destructive of peace of mind, or makes our life more unsettled, than that of our opinions and actions being at variance. Imbue your mind with sentiments on which your conduct should be formed; adhere to the principles of



honour; it is a point on which you cannot be too scrupulous.

On the Tribunals of Conscience and the World.

6. Never deviate from the principles I have inculcated; do not imagine that just principles in women are only necessary because custom has enjoined them, nor think yourself acquitted of error, tho' you be successful in escaping the eyes of the world. There are two courts before which you must be inevitably judged; they are your conscience and the world. You may sometimes escape the scrutiny of the latter, but of conscience never. Secure then the approbation of conscience; it is necessary. Endeavour to obtain by every consistent mean, the approbation of the public; for, if you be indifferent to reputation, you will be indifferent also to virtue. When you have become more acquainted with the world, you will perceive that the sanctions and terrors of laws are not necessary to the regulation of your conduct. The wretched example of those who have deviated from rectitude, and the calamities which have ever attended such deviation, will be sufficient to curb any rising inclination. If every woman who has indulged in illicit pleasure, would be sincere, she would own, that the greatest misfortune in the world is to be neglected and forgotten.

The Sensation of Shame useful.

7. Shame is an impulse, which, if duly regulated, might become subservient to excellent purposes. I do not mean that false shame which is attended by embarrassment, and is the fault of people ill-bred or unaccustomed to polite company; I mean that sense

of shame which attends vicious actions, which we avoid through fear of dishonour. This kind of shame is sometimes the most certain guardian of women's virtue; for few are virtuous for the sake of virtue.

Small Faults are pardonable in great Characters.

8. When great virtues are very prominent, we readily overlook many defects. The extraordinary valour of some men, and the extreme modesty of some women might be instanced. Tacitus says, that Agrippina, the wife of Germanicus, was ambitious and haughty, yet her inflexible Chastity rendered even her faults sacred. Are you delicate on the score of your reputation? Would you guard your essential virtues from suspicion? The mean is at hand; **PRACTISE VIRTUE!** Let your greatest care be to act in such a manner as to be satisfied with yourself; that is, reasonably and with honour. Such a conduct would prove to you a source of pure satisfaction and secret pleasure. In this manner you may gain praise and reputation. In one word, be truly virtuous, and you will be esteemed.

The Virtues of Women.

9. The Virtues of ostentation and show do not fall to the province of women: their's are of a simple and peaceable kind: Fame is regardless of us. One of the ancients said, that the great virtues are for the men; he allows to women the merit only of being unknown; "such as are most praised," says he, "do not always deserve it; but such rather who are not talked of." This notion appears wrong, yet it is worth reducing to practice. The desire of making a figure in the world tends to suppress modesty, I



therefore think it best to avoid exciting attention.

These Virtues are difficult.

10. The virtues required of women are difficult in practice, because their actions are not stimulated by the strong emotions of glory or ambition. To live in retirement; to have one's concern limited to one's self and family; to be humble, just, and modest; are difficult virtues, because they are obscure. That woman, who from choice avoids exciting attention by dress, has a great mind. To be privately virtuous from the love of virtue, indicates an exalted understanding. The desire of grandeur and popular attention, indicates a frivolous mind, because folly is the certain attendant of such desires. Most minds rest all their happiness on public approbation, but true glory consists in being satisfied without it. Let not this desire then enter into the motives of your actions; if it should be the recompense of them, that would be sufficient.

On the Loss of Innocence.

11. Be assured, my daughter, that virtue and happiness are closely allied; that you can never be happy but through the medium of virtue, and scarcely ever unhappy but when you depart from it. Our afflictions generally originate in our own errors, or through the omission of some duty. Anxiety ever succeeds the loss of innocence; but fortitude of mind and self approbation are the concomitants of virtue, and prove a source of felicity to all it's votaries.

Modesty alone not sufficient.

12. Do not however, imagine that Modesty is only necessary; there are other virtues to be put in

practice. Some women have supposed that all female excellence centres in modesty; that in cultivating modesty they discharge their duty to society; and that they may freely neglect every other necessary quality and be as proud and censorious as they please. Anne of Bretagne, a proud and imperious princess, thought her virtues gave her the privilege of governing her husband. That good prince, Lewis XII, used to say, when he submitted to her caprices, "We pay too much for the chastity of women." Subject no one to pay for your's. Think rather that this virtue relates only to yourself, and loses it's lustre if unaccompanied by the other virtues.

Modesty should be a fixed Principle.

13. Women should be particularly attentive to preserve a modest deportment. Depravity escapes from the heart to the mouth, and produces loose discourse. The most lively passions have need of modesty to qualify and render them pleasing: modesty should predominate in all your actions; it should set off and adorn our person. Fabulous history says, that when Jove formed the passions, he assigned to each a proper and distinct province. Modesty was however forgotten, and when she was introduced to him, he could find no distinct place for her; he therefore decreed that she should mix with all the rest. Since that time she has associated with all of them. She is the friend of truth, and exposes the calumny which attacks it; she is particularly united to love, always accompanies and frequently discovers and proclaims it. When Love appears without her, he appears disadvantageously. In fine, the most graceful ornament of a young lady is modesty.



Modesty is the primary Attraction in Women.

14. Let Modesty, then, be your principal ornament. Every desirable advantage is to be obtained from this attraction. It gives additional charms to beauty, and has the property of concealing deformity. It is a great misfortune that the want of personal attractions causes the merit of women to be neglected. People attend only to comeliness of figure, and overlook the engaging qualities of the mind and understanding, in those who are ungracefully formed. Hence it is extremely difficult for merit to make its way through an unfavourable exterior.

Advantages of Beauty.

15. You do not want graces to make you agreeable, but you are no beauty. It is therefore necessary to lay up a stock of merit. The world will not compliment you on what you do not possess. Beauty, it must be allowed, has many advantages. An ancient writer said, "It is a short tyranny, and the greatest privilege of nature; handsome people carry letters of recommendation in their looks."

Beauty inspires a pleasing impressive sentiment. If you have not the means of making such an impression you must expect to be treated with rigour. Take care that nothing appear in your air or manner to give any one reason to infer that you have forgot yourself. An air of confidence in an ordinary figure is shocking. Let nothing in your discourse, or dress appear like art; at least let it be discovered with difficulty. The most delicate art is that which conceals itself.

*Beauty is of short Duration.*

16. You should by no means neglect to acquire those talents and accomplishments, which are necessary to render you agreeable, for women are designed to please. Attend to the attainment of solid merit, instead of employing yourself in frivolous pursuits. The reign of beauty is short, and the latter days of women who never knew any thing, but that they were handsome, is wretched. If any attach themselves to you for the sake of your agreeable accomplishments, let that attachment centre in friendship, and secure the continuance of that friendship by your merit.

Of the Art of Pleasing. Of the best Kind of Merit.

17. It is difficult to give rules for attaining the art of pleasing. The graces without merit cannot please long; and merit without the graces may command the esteem of men, but cannot secure their affections. The merit of women should be of an amiable kind. In them the graces should be joined to the virtues. I do not limit the merit of women to the quality of modesty; merit is of far greater extent. A respectable woman practises the virtues of friendship, probity, and honour, in the punctual discharge of her obligations. An amiable woman must be possessed not only of exterior graces, but goodness of heart, and the engaging charms of the mind. There is nothing so difficult as to please without betraying an appearance of coquetry. Men of the world are oftener pleased with the foibles of women, than with their good qualities; they are very attentive to opportunities of taking some improper advantage of the weaknesses of ami-

able women. Such men care nothing about their good principles; they do not want to esteem them; they had rather be amused by women of little or no merit, than forced to admire such as are virtuous.

On the Knowledge of the human Character. Means of being agreeable to Men.

18. In order to please, the human character should be understood. The men are much more affected by what is new than by that which is of value; and yet the attraction of novelty soon subsides; what fascinates for a moment may by possession soon cloy, or displease. To supply this taste of novelty, we must have many resources, and various kinds of merit. We must not limit ourselves to agreeable accomplishments only, but captivate their minds by various graces and talents, and diversify the same object with all the pleasures of variety.

Of Agreeableness. A Taste for Finery, &c. rejected by People of good Taste.

19. Women inherit a zealous desire to please; and, as they find themselves deprived of the usual means which lead to fame and authority, they avail themselves of their power of being agreeable. Beauty deludes it's possessor, and intoxicates the mind; but do not forget that the difference between a fine woman and one who is so no longer, is but a very few years. Avoid an excessive desire to please; at least do not discover it. We should not be extravagant in dress, or suffer our attentions to it to engross much of our time. The genuine graces do not depend on studied finery. We should submit to fashion as to a troublesome sort of necessity; but comply with it no fur-



ther than decency demands. Fashion would be reasonable if it were limited to these points of perfection, convenience and gracefulness; but to be eternally changing betrays inconstancy, not real politeness and a good taste.

A good taste avoids all excessive niceness; treats little things as little ones; and troubles not itself about them. Neatness is certainly agreeable, and deserves to be ranked among graceful objects; but it degenerates into littleness when carried to excess; it is better to neglect things of little importance, than to be too particular about them.

Danger of improper Attachments.

20. Young people are very subject to *ennui*, or qualms of mental weariness. Destitute of experience, they run with eagerness after sensible objects; yet the effects of this listless temper is the least of their evils. Excessive joy has no place in the retinue of virtue. All violent and affecting pleasures are dangerous. Tho' the female mind may be discreet enough not to break through the rules of decency, and to keep within the bounds of modesty; yet when once it is excited by enjoyment, a kind of softness possesses the soul, which leaves it unimpressed by the power of virtue and languid in the practice of duty. The consequences of this flattering poison is not perceived, it's least evils, however, are the disturbance of private life, depravity of mind, and a want of disposition for enjoying simple gratifications.

When a young person is happy enough not to have made an early attachment, nor been at all hackneyed in the ways of love, she more readily and more naturally resigns herself to the man most suited and proper for her.



Of frequenting Places of Amusement. On the Management of Pleasures.

21. Be cautious in frequenting the theatre, and other public amusements. There is no dignity in shewing one's self continually; nor is it easy to maintain strict modesty in a round of dissipation. To frequent public places is to mistake one's interest. If you have beauty you will make it common; if you need graces to set yourself off, you should be still more reserved; besides, a constant recourse to amusements lessens our relish for them. If all your life were to be spent in pleasures, till either your taste for them were lost, or because nature forbids further enjoyment, the remnant of life would be found insipid or painful, for want of resources of employment. If, therefore, you would prolong your amusements, have recourse to them only as remissions from more rational interest. Engage in the cultivation of reason, and in mental pursuits. Neglect not *that* intercourse, and the absence of dissipation will leave no vacancy, no uneasiness, no regret. It is necessary that we cultivate reason, and regulate our desires; if these objects be neglected, existence has little to bestow. Innocence can preserve our peace of mind, but irregular indulgences distract.

Violent Pleasures lead to Lassitude and Disgust. The Advantages of Temperance.

22. We find our best account in a well regulated mind; deriving therefrom our truest sources of pleasure. We partake of exterior pleasures with a sickly appetite; we consider ourselves nice, while we are in reality surfeited. While we are unseduced by

imagination and uninflamed by passion, we are conscious and susceptible of delight; health and innocence are the fountains of our happiness. But if we have unfortunately habituated ourselves to extravagant pleasures, we are become insensible to moderate ones. Vulgar diversions destroy good taste; and by being habituated to inflammatory pleasures, we cannot relish such as are rational, simple, and calm. We should always avoid, with dread, those violent emotions which exhaust the soul, and leave behind sensations of irksomeness and disgust. Young people have the greatest reason, to dread such emotions, because they are little inclined to resist what flatters the senses. "Temperance," said an ancient philosopher, "is the best caterer for luxury." Possessed of this temperance, which produces peace of mind and health of body, we may retain a pleasing and perpetual contentment. Where the habit is thus wisely regulated, no adventitious aids of expensive amusements are necessary; reading, work, and conversation, afford more pure and lasting enjoyment, than all the parade of showy pleasures. In fine, the pleasures which are innocent are the most truly valuable; they are ever at hand, requiring neither risk nor trouble in the attainment. They are of the most beneficent and gratifying nature; and are never purchased at too expensive a price. Vicious pleasures indeed flatter, but they likewise injure: laying the constitution of the mind in ruins, like that of the body.

Dissipation leads to Ruin. Of Economy without Avarice.

23. I must strongly exhort you to be temperate in all your views and actions. We should have



been more fortunate if our income had rendered computations less necessary; but as your's is narrow, it behoves us to be economists. Be discreet, then, in the article of expense; for if you do not adhere to moderation in this respect, you will soon have the mortification of seeing your affairs in disorder. If you once lay aside attention and economy, nothing can be answered for.

Pompous living is the high road to ruin, and reduction of fortune is almost always followed by depravity of manners. Remember, that in order to be regular, it is not necessary to be sordid. Avarice is unprofitable and dishonourable. Adhere to good management only in order to avoid the injustice and shame attendant on irregularity. Let us retrench unnecessary expenses, for the sake of preferring such as decency, friendship, and charity require us to make.

It is established good order, and not looking into trifling matters, which turns to great account. When Pliny sent back a bond for a considerable sum, which the father of his friend owed him, accompanied with a complete acquittance, he remarked, "Tho' my estate be small and I be subjected to heavy expenses, yet my frugality produces a fund which enables me to render services to my friends." Abridge therefore your fancies and diversions, that you may not be deprived of the gratifications of generous actions, in which every person of a liberal mind ought to indulge.

Avoid vanity, and be wholly regardless of the wants it creates. It is commonly said, "We must necessarily be like others." This sentiment has great latitude, and leads to much evil. Have a noble emulation, and be ambitious to excel in honour, probity, and integrity. Be rich in the endowments of

mind, and in the practice of virtue. Poverty of soul, is a much worse state than poverty of circumstances.

Youth an advantageous Season.

24. Let your reputation be formed, your credit raised, and your affairs put in order while you are young. In a future season of life it might be more troublesome, or too late. Charles the fifth used to say, that "Fortune favoured young people." In the outset of life almost every one is ready to lend a helping hand; in this respect young people have many advantages: but when age approaches such assistances are not found. The fascinating charms and influence of youth are fled; Reason and Truth may remain, but they do not govern the world. "You are advancing," said Montaigne, to some young people, "towards reputation and credit; as for me, I am returning back." When you are old, no object of attainment remains to be pursued, except the practice of virtue. In all your undertakings, and actions, therefore, aim at perfection. Form no project, and undertake nothing without first considering whether it be not possible to act more wisely. By this practice, you will avoid many evils, and imbibe a habit of acting more justly and virtuously; a practice which, tho', at first, it may appear rigorous, will soon become easy and pleasing. Adopt the advice which Seneca gave to his friend Lucilius. "Select," said he to him, "from among extraordinary men, one of unexceptionable character; consider yourself continually in his presence; and give him a faithful account of all your actions." How great must be that man who might be fixed on for this purpose! Youth has a natural inclination to imitate, which may render this practice easy. The



pattern may be chosen from ancient history, where we generally meet with great characters; the moderns are more imperfect, and copies of them will be less valuable. It has been long said, that every original should be compared with respect; and followed at a reverential distance. It should be observed, that by closely copying, the natural character (which is generally the most consistent and simple) is destroyed. Hold not up yourself, however, as a model; you would become negligent of yourself; besides the greatest part of our faults arise from imitation. Learn, then, to reverence yourself; be self approved; let your own scrupulosity be your own censor.

Of Happiness and present Advantages.

25. Apply yourself to the attainment of happiness; improve your present means; if you be inattentive now you lose a thousand advantages. Compare your situation, so much superior to that of others, and be happy. The more you are capable of enjoyment, the more you will husband your present advantages, and the more you will extend your enjoyments. It is not possession which renders us happy, it is enjoyment, and enjoyment depends on our disposition. If people knew the art of limiting themselves to their circumstances, they would not be disturbed either by envy or ambition; but they would inherit a calm tranquillity. We unfortunately do not enjoy the present moment. Our desires and hopes procrastinate enjoyment to an uncertain futurity. The world contains two sorts of madmen. One sort live only on futurity; feeding themselves with delusive hopes. These people are incapable of making wise calculations; and so pass

their lives in continual expectations and disappointments. Reasonable persons never indulge in any desires but such as are within their reach, and they often gain their point. If they should be unavoidably mistaken, they console themselves under the disappointment, by reflecting that fondness wears by possession, or subsides under the impossibility of attainment. They are truly wise whose minds are attempered to ease by such reflections. The other sort of madmen are those who take the present for their all, wholly disregarding the future. By such indiscretion, their fortune falls to ruin, their reputation vanishes, and their taste becomes depraved. Men of sense make the most of present advantages, but do not neglect to provide for futurity.

The Value of Time.

26. It is highly incumbent, my daughter, to employ our time with unremitting diligence; but how often is it trifled away. Few people are conscious of its value. "Be strictly accountable to yourself," says an ancient writer, "for every moment of your time; that after making the best use of the present, you may have less occasion in future." Time passes rapidly on, learn then to employ it advantageously. It is too often spent in vain hopes, in pursuit of, or in waiting for, riches. All mankind feel an imperfection in their condition they are ever engaged, but never satisfied. Remember that the term of your existence will not consist in the number of years you may live, but in the usefulness of your life. Reflect that you have a mind to cultivate, and to imbue with truth; a disposition to purify and regulate; and a religious worship to render. As the early years of life

are the most valuable, do not neglect, my daughter, to employ them well. While the mind easily receives impressions, be anxious to gain useful knowledge, for by this means you will lay up a valuable fund for the rest of life. Do not complain of memory, because it may be strengthened and improved by exercise.

*Curiosity a good Indication. Studies recommended.
Novel-reading improper.*

27. Curiosity is a disposition which should not be discouraged; it is necessary only that it should be placed on proper objects. Curiosity is knowledge begun, which inspires you to advance more quickly in the path of investigation; it is a disposition which solicits instruction, and should never be retarded by indolence or love of ease. The sciences afford useful employment for young ladies. The great actions recounted in the Greek and Roman histories enlarge and ennoble the mind. We should never be ignorant of the history of our own country. A little philosophy assists us to attain a clear judgment, to distinguish ideas, and to think rightly. The bare reading of Cicero, Pliny, and others, imparts a love of virtue, and insensibly communicates impressions in favour of morality. Vicious inclinations shrink before the exhibition of so many virtues; for a bad disposition rarely prefers this kind of reading. We dislike whatever tends to remind us of our crimes, or condemns our principles. Tho' a woman should be satisfied with a correct knowledge of the language of her own country, yet I should not oppose an inclination for Latin: it is an avenue to the sciences; and opens an intercourse with the wise of



past ages. My country-women are ready enough to learn Italian, but I think it dangerous; it is the language of love. Besides, the Italian writers are not valuable; you find in them only a gingle of words, and an exuberance of imagination, instead of just and profound ideas. Poetry produces absurdities; yet I would not prohibit the fine tragedies of Corneille: but the best of them, while they instil lessons of virtue, impart also vicious impressions. An inclination to read Novels and Romances is still more dangerous. I would not have them much resorted to. They cultivate false notions. Having no foundation in truth, the imaginations of the writers flow without controul. By this kind of reading, modesty is impaired, the mind disordered; and if the young lady inherits a slight disposition to tenderness, they augment it, and fire the inclination. Neither the charms nor the delusions of love should be magnified. The more this passion is softened, the more it resembles modesty, and is then most dangerous. I make no prohibitions, because they intrench on liberty, and raise desire; but I advise, that you prefer reality to fiction, and that kind of reading which enlarges the understanding and mends the disposition. We cannot too carefully guard against delusive impressions.

Curious and abstract Enquiries improper.

28. Moderate any attachment which you may have for uncommon sciences. They are dangerous rather than useful, as they encourage vanity and depress activity of soul. If you have a warm and lively imagination it will be most prudent to exercise it in useful rather than in vain and curious studies. A



young lady should shun as much those books which tend to inflame the passions as she would shun vice.

Guard also against an inclination of becoming a virtuoso. Do not amuse yourself in pursuing frivolous or abstruse sciences. Our minds are more adapted to agreeable pursuits than the investigation of deep learning. We may easily acquire every kind of proper and necessary knowledge, but mankind are not content to stop there; they are perpetually in search of mysteries which never can be understood.

Before we engage in abstruse enquiries, we should ascertain the scope of our understanding, and fix on some criterion to abide by in determining our assent. We should distinguish between conjecture and positive evidence; have the resolution to doubt, when we cannot clearly decide; and courage to profess our ignorance in what transcends the reach of human intellect.

In order to curb any vain opinion of our capacity, and check an improper confidence in our attainments, let us reflect that all our knowledge is derived from two capacities, our reason and the senses. The senses frequently mislead reason, and reason imposes restrictions on the senses. Hence we are subjected to mistake, even through the medium of our most certain guides. Such reflections should make us indifferent respecting abstract sciences; our time would be much better employed in the investigation of the useful parts of knowledge.

Docility an amiable Quality.

29. Docility, or an inclination to learn, is a laudable quality in young people, in whom confidence is always disgusting; but if docility incline to implicit trust, it degenerates to error. In respect to religion it is some-



times necessary to submit to authority; but where laws do not interfere, admit nothing but from reason and evidence. If docility be allowed to degenerate into tame acquiescence, reason becomes dormant, and judgment and understanding grow torpid for want of exercise. Our ideas are miserably circumscribed when they are derived from other people. The authority of men deserves credit only in proportion to the evidence their assertions derive from facts. There is no proscription can stifle truth. It is free to every one, and adapted to all times. A great man said, "To be a Christian one must believe implicitly, but to be a wise man one must see clearly."

Of exercising the Mind.

30. Acquire the habit of exercising your understanding; and employ it more than your memory. We fill our heads with the notions of others, without caring to form any for ourselves. Do not imagine that you make a great proficiency by loading your memory with historical facts; they are of little use in perfecting the understanding. To analyze, to compare, and to deduce true principles, are the means of exercising the mind. The understanding enlarges and improves by exercise, yet how indifferent are mankind to this sort of exercise! The art of thinking is, unfortunately, a dormant art. Neither historical examples, nor the theories of philosophers will defend you against the effects of harassing calamity. When affliction overtakes you, you may fly for consolation to the reasonings of Seneca or Epictetus, but can you expect relief from resources not your own? Rather should you not have previously regulated your own mind to the endurance of evil,



in order to draw, in emergencies, from your own stock? In the morning and sunshine of life, therefore, prepare for the storms which will inevitably arise. Depend on the support of your own well-regulated mind rather than on adventitious aids.

Of subduing Imagination, cultivating Reason, preferring Truth, and attaining true Ideas.

31. If you can govern your imagination, and submit to be ruled by reason and truth, you have made great advances towards perfection and happiness. Women are too much led by imagination; and having seldom any solid pursuit, or any care of their fortune, or the management of their affairs, they devote themselves entirely to their pleasures. Public amusements, dress, and trifling sentimental novels, are all within the province of imagination. I know when you confine yourself within the bounds of reason, you take away much from such pleasures; for imagination is the source of them. The objects which often please us highly, derive from imagination those charms and illusions in which all their agreeableness consists; but for one pleasure, derived from this source, we suffer many evils. Imagination is a barrier opposed to Truth; Reason does not present herself where Imagination bears the sway. Imagination blinds us to worthy objects; and they who are thus influenced, will one day suffer from woeful experience. It would be a happy compromise, to return her all her pleasures, on condition of being exempted from their concomitant pains. In fine, there is nothing so incompatible with happiness, as a fine, lively, and overheated imagination. Search, then, *yourself* into the true nature of things, and do not trust to the o-

pinions of the people ; form your own judgment, regardless of received opinions ; and renounce the prejudices of infancy. Whenever your mind is disturbed, pursue the following means of attaining tranquillity ; I have found it useful. Enquire into the cause of your trouble ; divest it of all it's factitious aids, and of all the tinsel of imagination. You will then find that your distress has been wrought out of nothing ; or, at least that great deductions are to be made from it's aggravating circumstances. Estimate things according to their true worth. We ought to lament our ill-founded opinions, rather than the evils of our destiny. The nature and disposition of things do not injure us so much as our disposition to complain.

Advantages of Solitude. Rules for attaining a tranquil Life.

32. In order to be happy, think justly. We owe a great respect to common opinion when it relates to religion ; but we should think very differently from the vulgar respecting morality and the means of happiness. I denominate those vulgar who have a common, low, mean way of thinking ; even courts abound with such kind of creatures. If you mix in the world you will find the prevailing pursuit to be wealth and reputation. The outcry there, is " Push on, make haste, to aggrandize yourselves." But wisdom says, " Content yourselves with simple things ; choose an obscure and tranquil life ; escape from the bustle of the world ; avoid a crowd." The reward of virtue is not wholly fame ; the greater part lies in the approbation of your own conscience. Will not much virtue console you for the loss of a little fame ? Be assured that the greatest acquire-



ment is an independent habit. "I have learnt," said an ancient philosopher, "to be my own companion, so that now I shall never be alone." You must indeed have some resources to combat the evils you will have to encounter; some equivalents for the good things you enjoy, but which you will lose. Secure then a retreat in your own mental acquirements, whither you may at any time return and be yourself. When the world becomes less necessary to you, it will have less power; but if you do not, from inclination, place dependence on yourself, you depend on other objects, which are uncertain. Accustom yourself to solitude; no practice is so useful in weakening the impressions which sensible objects make. Retire therefore from the world from time to time; and assign some hours in the day for reading and reflection. "Reflection," says a father of the church, "is the eye of the soul; it lets light and truth into it. I will lead him into solitude, says Wisdom, and there will I speak to his heart." It is in solitude where truth gives her instructions; where prejudices vanish; where prepossession wears off; and where popular opinion loses its influence. If we reflect on the inutility and folly of life, we shall be compelled to say with Pliny, that "It is better to pass our lives in doing nothing, than in doing less than nothing." I have told you already, my daughter, that happiness consists in tranquillity of mind; but you cannot enjoy the pleasures of a rich well informed mind, without pains in its cultivation. The most trifling object abounds with amusement to such a mind. If, then, you have any inclination to live tranquilly, you should observe the following rules: Devote not yourself to pleasure; partake of it sparingly. Expect not much from others,

lest you experience the evil of disappointment. Be a friend to yourself. Prefer solitude; it produces tranquillity, and is wisdom's friend. 'T is in the mind that peace and truth inhabit. Avoid the fashionable and dissipated world; no confidence can be placed there; it encourages sentiments which should be overcome; there are too many unprincipled and abandoned people in it; the more one has intercourse with them the more ungovernable do our passions become. It is difficult to resist the attacks of vice, when it comes in a form so ostentatious and flattering. In short, we return from the great world, much weaker, less modest, and more unjust, by mixing among men. The world is attentive to instil poison into the mind of innocence. We should carefully guard against the ruling power of the passions. It is much easier to parry them at a distance than to enter into a close engagement. If we should even be so fortunate as to banish them after we have once suffered their encroachment, yet we remain still severe sufferers. The emotions of Nature are involuntary; but they frequently exceed the bounds of prudence; and when reflection recurs we have abundant cause of regret.

Of being prepared for the worst which can befall us.

33. We should always retain some resources in cases of misfortune. Calculate, then, your strength and courage; and in order to meet misfortune with firmness, take a view of it's worst side, look it boldly in the face, and do not shrink from the prospect.

A favourite, raised to grandeur, when shewing his riches to a friend, pointed to a chest, and said, "There lies my treasure." His friend requested earnestly to

see it, and he allowed him to open the box. It contained only an old ragged coat. His friend appearing much surprised, the favourite said, "Whenever that fortune which raised me to eminence shall depress me to my original state, I am prepared." The habit of being prepared for the worst, and of retaining fortitude sufficient to meet a humiliating reverse of fortune, is highly necessary.

The real Wants of Life are few; those of ungoverned Desire, infinite.

34. When you ardently desire any thing, begin immediately to examine the nature of what you wish to attain. Bring strictly into view the good which it promises, and overlook not it's concomitant evils. Remember the assertion of Horace, that "Pleasure exhibits herself before you, but she conceals her retinue of evils." As soon as you cease to desire, you will cease to fear. A wise man does not depend on others for happiness, he makes for himself his own; and this must also be your plan, it is fully in your power. Reflect how little is necessary to supply the real wants of life; but how much to supply imaginary necessities; and that it is easier to reduce your desires to the level of your fortune than to raise your fortune to the level of unbounded desire. If honours or riches could satisfy, thy might be accumulated; but a thirst after them increases in proportion as they are acquired. He who desires the most, is the most indigent.

The Delusions of Hope.

35. Young persons buoy themselves up with hope. M. de la Rochefoucault says, that "tho' it be deceit-

ful, it carries one agreeably through life." Hope indeed assists much to beguile present care, and the sentiment is consoling; yet it may prove dangerous, by occasioning you many disappointments. Perhaps the least evil which can happen by a hoping dependence, is, that we lose what we really possess by waiting for what we desire.

Of Self-examination, and of improving natural Defects.

36. Our self-love makes us blind to ourselves, and diminishes all our faults. They are to us like our perfumes, of which we are not sensible, but they are very perceptible to others. To see our defects without partiality we must see them in other people. Scrutinize your own defects as rigorously as you do those of your acquaintance. Scrupulously adhere to this rule; it will accustom you to be just. Examine your own nature, and make the best of your constitutional defects; they are all innocent and allied to virtue. It is not the intention of morality to suppress nature, but to render it amiable. Are you inclined to be proud? employ that propensity to raise yourself above the weaknesses of your sex, and to avoid the faults that debase it. To every unruly passion there is pain and shame attached, which urge their relinquishment. Are you timorous? turn that weakness into prudence, and let it prevent you from doing wrong. Are you profuse? do you love to give? prodigality may be easily converted into generosity and beneficence. Give, however, with discrimination and judgment; but neglect not those who are evidently miserable. Lend, when it seems more advisable; but give to such as have no means of repaying. Every foible of the disposition may be converted to some worthy habit.



Of attending to the Judgment of others respecting ourselves.

37. If remark or detraction should make you sensible of your little stock of merit, instead of fretting and opposing your own good opinion of yourself, to what you may call the injustice done to you; reflect that the author of any censure on your understanding and talents, may be really a better and more impartial judge of you than you are of yourself. Other people are the ablest appreciators of our merit. We have too great a disposition to flatter ourselves; and in appealing to the men, they will not decide ingenuously.

Means of controuling the Passions.

38. I have endeavoured to detail such general precepts as are calculated to oppose mental errors; but your first care should be to cultivate a good disposition and superior understanding; on which all that constitutes a prudent and firm character depends. It is the culture of your disposition and understanding which will make you all that you will be. In these attainments, I recommend the following cautions. When strong or violent passion agitates your mind, suffer reflection to step in, and let reason compound with your weakness; but if, dead to every better and more generous impulse, you heedlessly sacrifice every thing, even reason and duty, this disorder of your mind may grow stronger than ever. Passion has such power that it must be well managed. Believe me, you will receive more assistance from the plan of conduct I have just recommended than you are aware.

Of guarding our Hearts against Love.

39. If you should ever be so unfortunate as to be attacked by the disorder of Love; it's remedies are these: Remember that it's pleasures are neither solid nor constant; you will hereafter be indifferent to it, and this is an event worth being prepared for. This passion fixes on an object, to which the soul is more ardently devoted, either in desire or expectation, than it is to it's own existence: the height of felicity is placed in the possession of this object, and the summit of misery in it's loss. Yet this felicity is greatly imaginary; this chief good of the soul, is not maturely formed, nor will it be lasting. It depends on others, for whom you cannot answer; it depends also on your own mind, in the management of which you are not skilful. Love in his first approaches, presents you only with flowers, concealing, with care, the thorns. And the more effectually to deceive you, he constantly assumes some shape not his own. It is a secret correspondence which the mind holds with passion and it's real inclination is hidden, for fear of being alarmed by reason. You imagine that to indulge in love is an innocent amusement; and you will say it is the person's wit or good sense that steals on the mind; but love generally gains an ascendancy almost beyond controul, before we are aware. As soon, then, as this affection is perceived, act immediately a guarded part; scrupulously admit the impulses of your heart; the imprudences of love are not to be prevented by ordinary efforts; propensity too often overcomes reason. As soon as love surprises you, you will listen to every thing on it's side; and perhaps nothing can divert you from devoting yourself



to this propensity. If, in such a situation, you should have do dependence on caution, prudence, and reason; nor have one single experienced adviser, your situation would be the most serious that any sensible young person could be in. It would be necessary to summon up all your resolution, in such a case; and be assured, if this be not done, you may have to adopt that conduct afterwards, when it may be aggravated by sorrowful circumstances.

Means of combating Passion; and of Humiliation under Errors of Conduct.

40. If you reflect at all on the fatal effects of an indulgence of the passions, you will find but too many instructive examples; but we are often convinced of our error, without altering our conduct. Calculate, I beseech you, the evils which arise from love. It imposes on reason; misleads the senses; afflicts the soul with unhappiness; often does it crop the fair flower of innocence; renders virtue less attractive; tarnishes the reputation, shame and remorse being always the fruits of an improper indulgence of the passions. Nothing can debase you more, or sink you so much below your natural dignity as a subordination to the passions; it is through the medium of reason only that you can maintain your dignity. It is much better to summon your courage to avoid a misfortune, than to bear it. The pleasure of acting a virtuous and honourable part in the station in which providence has placed you, will always be a consolation; but be not presumptuous, lest you be humbled. The enemy you have to combat, is, perhaps, constitutional; abide, however, firmly by a conduct which you will ever approve. Shun licentious plays

and passionate representations; you must avoid seeing what is improper and yet fascinating. Some kinds of music, and poetry, are introductory to sensual gratification. Accustom yourself to that useful, solid reading, which tends to invigorate reason.

Hold no commerce with imagination; it will exhibit the image of love to you as most charming, but the representation will be illusive and mock your grasp. The description which St. Augustine gives of his condition, when he had formed the resolution of abandoning love and pleasures, is interesting. He says, that what he loved presented itself to him under a most charming figure; and he describes what passed in his heart in language so moving that it cannot be read without danger. When the pictures of Pleasure occur we should pass slightly over them: she is to be feared even when we are taking measures against her. The greatest care is necessary that this passion does not gain ground by parleying and canvassing the matter with one's self; forgetfulness is the only security against love. You must call yourself, then to a serious account, saying, How do I intend to manage the inclination which is seizing on me? are not such and such calamities the inevitable attendants of yielding to it?

Turn the arms of your enemy to your own advantage. Do not flatter him and he will supply you with the means. Strip Love of all the charms, with which your imagination has decked him; lend him nothing; heap on him no favours, and you will find little about him to attract. Afterwards, think no more of love; be firmly resolved to avoid it's suggestions; and, depend on it, your power will be in proportion to the strength of your resolves. Some simple amusements may be necessary to divert your mind,



but you must avoid those pleasures which affect the heart. Our faults do not always ruin our characters in the opinion of the world, but our conduct after having committed them, generally does. A humble acknowledgement of our errors always disarms resentment, and blunts the edge of anger. Women, who have unfortunately deviated from propriety, broken through decorum, and forfeited their chastity, owe so much respect to custom and honour, that it is expected they will appear with an air of melancholy; it is a reparation which the public demands; who always remember your errors whenever you appear to have forgotten them. Repentance assures them of a change in your conduct; and weakens the natural malignity of mankind. Submit to the degraded state to which their arrogance destines you; they are determined you shall be humbled; but when they see you have put yourself into the situation they require, they then rest satisfied. But the woman who attempts to bear up with spirit under public implication, does but impress her crimes more strongly and cause them never to be forgotten.

On the Knowledge of Truth and Love of Justice.

41. Let us now pass, my child, to the duties of society. I have thought it incumbent, above every thing, to extricate you from the shackles of ordinary education, from the prejudices imbibed in childhood; to strengthen your reasoning capacity, and to impart to you sound principles. It is my opinion that most of the distractions in life are owing to false opinions; that false opinions produce loose ideas; and, that when the understanding is not informed, the mind is exposed to the bad influence of the passions: that

some fundamental truths should be impressed on the mind, in order to escape error, and to guard the soul against the improper influence of the passions. If you once imbibe a love of truth and justice, all the other virtues are secured as your own.

On the Duty of promoting universal Good.

42. The first duty of social life is to be attentive to promote the common good: such as live only for themselves fall into contempt, and are deservedly neglected. If you attempt to obtain much from others without a proper return of benefits, they will refuse you every thing, their friendship, their affections, their services. Civil life consists in a mutual interchange of good offices; the most enlightened of men contribute the greatest portion. By promoting the happiness of others you insure your own. To think in this manner is sound policy. No kind of people are more odious than those who evidently appear to live only for themselves. An immoderate self love is the source of great crimes; a smaller portion, produces vices only; but the scantiest part has a tendency to impair virtue and destroy the charms of society. 'Tis impossible to cultivate friendship with those in whom self-love is predominant. Yet I do not mean that we can divest ourselves entirely of self love. As long as we continue attached to life we shall be attached to ourselves. There is, however, a well-conducted self love which does not influence us at the expence of others. Some imagine they exalt themselves by depreciating others, but in reality it is an envious and censorious disposition which they inherit. Good nature ever turns to a better account than malignity. Do good whenever it is in your pow-



er; speak ill of no one; never decide severely. Frequent actions of goodness and generosity, such as these, will ultimately gain you an exalted reputation. All the world will be engaged in commending you, in extenuating your defects, in enhancing your good qualities. You should establish your reputation upon your own virtues, and not on the demerits of others: whatever are their good qualities they deduct nothing from your's, and the diminution of your reputation can never be attributed to any one but yourself.

Of Dependence on the Men. Of Charity.

43. What contributes most to our unhappiness is our dependence on the men; it is also the source of our injustice. We quarrel with them, not on account of what they owe us, or of what they have promised, but on account of disappointed hopes. We depend so much on our hopes, that we suffer abundance of disappointments. Decide not rashly in any case; listen to no calumnies; trust not to first appearances; be slow to condemn. Reflect, that there are probabilities which are not true, and there are also truths which are improbable. In our private judgments we should imitate the equity of courts of justice. Judges never decide without having first heard, examined, and confronted the witnesses on both sides; but women, without any commission, set up for sovereign disposers of reputation. The slightest proof is sufficient, and the least authority deemed good, when the business is to condemn. Prompted by a propensity to detraction, we endeavour to obtain for ourselves what we take away from others; thence arise animosities and enmities; for clandestine actions

of this kind are always discovered. Let equity, therefore, attend all your decisions; for "with what measure you mete, it shall be measured to you again." Do you wish to be thought and spoken well of? never think or speak ill of others.

On Complaisance; Love of Power; true Superiority; Disinterestedness; Amiability; Humility; Friendship; Self-examination.

44. Complaisance, which is an imitation of charity, is another of the social virtues. To excel in this acquirement will raise you much above those who do not; but it is practised and supported greatly at the expense of self-love. Complaisance is continually borrowing something from you, and turning it to the advantage of others. It is one of the great bonds of society, and the only quality that establishes sweetness and good humour.

We are naturally desirous of governing; but it is an unjust propensity. From whence is our right derived of attempting to exalt ourselves above others?

There is but one just and allowable superiority; the superiority of merit. Excel in generosity and goodness; in contributing services and benefits; by this means you may attain true superiority.

An entire disinterestedness will render you independent, and advance you higher in true dignity than the amplest fortune. Nothing can debase you so much as an entire preference to your own interest.

The amiable qualities of mind, far more than superficial politeness, render all our social intercourses charming. Even superior understanding does not endear us so much to others; for men of great talents are sometimes very disagreeable; they attempt to



impress you with a high opinion of themselves; assume much superiority; and are continually detracting from the merits of others.

Tho' humility be regarded as a Christian virtue only, yet it must be acknowledged that it is a social one too, and so necessary in society that it is difficult to support a conversation without it. It is the presumptuous vain opinions which people have of themselves, that cause them to maintain their pretended right with so much arrogance, and basely intrench on those of others.

Be not rigorous in calling any one to account. True civility does not demand the utmost that may be due. Be not backward in complaisance to your friends. If you would shew yourself a true friend, insist not on any thing with strictness.

There is a pleasure in perfect friendship with men, which vulgar souls cannot understand, and of which they are incapable. It is impossible that women can be insensible to this impulse, but in what manner are they to employ so natural a principle of sensibility?

In order that your manners may not contradict your expressions, examine with strict impartiality into your foibles. From your own imperfections you may be taught humility in what relates to yourself, and indulgence in respect to others.

Be humble without bashfulness; for bashfulness is secret pride; and pride is an error founded on a high opinion of yourself; ostentation is an appearance imposed on others of what you are not.

The Folly of pursuing Reputation too ardently.

45. Reputation is a most desirable acquisition, but it is folly to pursue it with too much ardour and to direct all our actions to that end; we ought to be con-

tent with deserving it. Yet a desire of glory should not be discouraged, because it is a stimulus to virtue; but the previous important question is, In what does true glory consist?

On the just Appreciation of Worth in Characters.

46. Accustom yourself to look without admiration or envy, on those above you; and on those in humbler stations without contempt. Do not be imposed on by the pomp of wealth; none but mean souls prostrate themselves before grandeur; virtue only should be venerated. That you may accustom yourself to esteem men for their real worth, examine the case of one loaded with honours, dignities, and riches; who appears to possess all he can desire. The truth is, that in being destitute of those qualities of the mind, so necessary to the enjoyment and use of those acquisitions, he really wants every thing. His desires are never satiated, and he experiences all the evils of real poverty. An ancient writer says, "No evil is greater than poverty amidst wealth, because it is a disease of the mind." A man thus situated, is tortured by imaginary evils and is unable to enjoy the advantages of good fortune. He is blinded by error, and tormented by his passions. On the other hand, a sensible man tho' possessed of nothing besides a cultivated comprehensive mind, pregnant with inexhaustible stores of reflection, enjoys a tranquillity which neither riches nor honours can equal. The happiness of the one and the misery of the other, result entirely from their different habits of thinking.

*Of rendering Good for Evil.*

47. If ever you find yourself prompted to hatred or revenge, resist such emotions with all your might. No passion is so base as revenge. If you be ill treated, repay the debt only with contempt. If the offence be slight, pass it over with indulgence. But in journeying through life, you must expect to meet with injustice; friends for whom you have done much, will become your accusers. In such a case, have the patience to remonstrate with them, and having done all you can to reclaim them, continue no obstinate dispute. Among your friends, cultivate the esteem of the worthy, but avoid those who judge of you through the medium of their prejudices, and who will not bear contradiction; for however meritoriously you may act you will meet only with disapprobation. You will have to suffer much from their obstinacy and bad behaviour, yet the cheering reflections that you are innocent and have acted with fidelity, will counterbalance every evil. Reflect, that if your worth was not advanced by their favour, it is not diminished by their calumnies. Instead of being mortified or exasperated, you should rather pity them, passing the matter slightly over, by saying, "Alas! they see imperfectly." If your own disposition be amiable, you will rise superior to the powers of unjust resentment. Let the hopes derived from virtue be your consolation, and inspire you with firmness. Malice is to be disarmed by meekness. To forgive is the quality of a superior mind. Secure to yourself a consciousness of deserving that esteem which others refuse. There is but one kind of allowable revenge; it is that of returning good for evil. It's nature is exquisite, for



you overcome your enemy without sacrificing one virtue. } Cæsar has set us an example of this kind: Labienus, his lieutenant, deserted from him at a time when his assistance was most necessary, and went over to the camp of Pompey, leaving his great riches behind. Cæsar had them however conveyed to him, with this message; "It is thus that Cæsar takes his revenge."

Be careful to profit by the faults of others, even when they injure you. But it too often happens that we complete the odious business which our enemies have begun, by exposing their folly; and by taking too great an advantage of their foibles. There is so great a want of generosity and prudence in such conduct, that even those who are mere lookers on, declare against us. If we suffer with calmness, all the world will be on our side, and the crimes of our enemies will recoil on themselves.

When any of your acquaintance have intentionally treated you ill, appear to take no notice of it: for the moment you appear affected, their malignity will increase. By this concealment you will flatter their self-love: they enjoy what they call the pleasure of imposing on you; they imagine that they have succeeded well in remaining undiscovered; they triumph in your ignorance; and perhaps experience some pleasure in the idea of not having ruined you. By concealing your knowledge of them you allow them time for reflection and remorse; and, on your part, there is, in some cases, little more necessary than a seasonable piece of service, to render them, for the future, your faithful friends.

*On the Crime of Lying. Of an Oath.*

48. Let your word be ever inviolate; and in order to this, guard your expressions with extreme caution. Respect truth even in things the most indifferent. There is nothing so mean or contemptible as a deviation from truth. It is commonly said, that to lie is to despise God and fear man; but he who speaks the truth and does good resembles the deity. Swearing should be avoided; the bare word of an honest person, ought to have the credit and authority of an oath.

Of true Politeness and becoming Silence.

49. Politeness is a desire to please; it is given us by nature, and education and the world improve it. Politeness is the supplement to virtue. It is said, that it came into the world when this daughter of heaven abandoned it. In simpler, ruder ages, when virtue was in fashion, little was known of politeness. She was introduced with voluptuousness; and is the daughter of luxury and delicacy. It has been much doubted whether politeness approaches nearer to vice or to virtue. Without attempting either to decide the question, or to undertake a definition of politeness, I may give the result of my considerations on the subject. I believe it to be one of the great cements of society, because it contributes much towards peace, promotes charity, and imitates even humility. True politeness is modest; and, as it's aim is to please, there is no way of attaining that object but by preferring others to ourselves, and giving them a place in our esteem. Pride keeps us at a distance from society; self-love assumes an eminence which is always disputed; and vanity incurs universal con-



tempt. Politeness is the art of reconciling what we owe to ourselves and to others; for both these duties have their limits, which, when exceeded, become pride and flattery. Much sweetness is generally found in the manners of the most polite, and the qualities of their minds are frequently engaging. Politeness is the cestus of Venus; there is contained in it many attractions.

In politeness there are several degrees. It's points are proportionated to the sensibility of your mind, and may be discovered in your behaviour, in your conversation, and even in your silence.

True politeness forbids you to make an ostentatious display of your own talents, or acquirements. 'Tis barbarous also to appear happy in the presence of the unfortunate. An intercourse with the polite world cannot fail to impart a polish to your exterior, but to form a politeness of the mind requires much delicacy. Politeness covers many defects, and enhances your good qualities. Those who do not aim at being polite, should possess many valuable qualities to atone for this imperfection; or they will make slow advances in popularity. In a word, politeness costs little, but those who have acquired it possess much.

Silence always is becoming in young people; it gives you also opportunities of judging of others without hazarding much yourself: take care, however, that silence does not put on the appearance of false shame, haughtiness, or contempt; it should result from modesty and prudence, and not be the effect of pride. But as every person speaks occasionally, it should be remembered, that the first rule for good speaking is to think well.

When your ideas are clear and distinct, your conversation will be intelligible: let a proper decorum and mod-

esty always prevail in your social intercourses. In every place respect the prejudices and customs of mankind. Your expressions denote the impulse of your mind, and the impulse of the mind gives expression to manners.

Of Levity, Frivolity, Artifice, and Fidelity.

50. Above all, avoid levity and humour; they are rarely esteemed who amuse themselves by causing others to laugh. Attend to others rather than excite attention to yourself. Listen to the discourses of those around you, without betraying any absence of mind. Never recur to stories: if you relate any, let them be short and elegant. Whatever you have to say should be either new or the subject improved. The world is full of frivolous people who are eternally lavishing their silly chit-chat, without uttering any thing which can engage a rational mind. Whenever we speak, we should either please or instruct. When you require attention, you should reward the hearers with the interesting nature of your remarks; a trifling discourse cannot be too short. Approve, but rarely admire; surprise and admiration is the language of fools. Never interlard your discourse with an air of art and cunning. The greatest prudence is exemplified in speaking little and distrusting yourself more than others. An upright conduct and a reputation founded on probity, will gain more confidence and esteem, and at length more advantages, in point of fortune, than by any indirect means. Nothing will render you so worthy of trust in matters of importance, or raise you above others, so much as strict fidelity,

On Conduct to Servants.

51. Accustom yourself to treat your servants with kindness and humanity. An ancient writer says, that "We ought to consider them as unfortunate friends." Remember that the great difference between their station and your's is merely accidental. Never, then, make them sensible of their subordinate state, nor add unnecessarily to the weight of their cares and fatigues. To conduct yourself haughtily to any one in your service, is mean and degrading. Never employ harsh language; it is an error which people of delicacy and reason never fall into. Servitude being established in violation of the natural equality of man; it should be softened. How can we expect servants to be without faults, when we exhibit our own to them every day? Let us rather make reasonable allowances. When you betray ill humour and passion (for we often expose ourselves to our domestics) do you not give up your right of reprimanding them? A mean familiarity is however always to be avoided; but it is your duty to afford them such assistance and advice, as their station and necessities require. You should always support a proper authority in the family where you preside, but it should be an authority of mildness. Never call in this aid till admonition has failed; nor threaten without abiding by your word, lest your menaces become contemptible. Humanity and Christianity level all distinctions. The impatience and ardour of youth, joined to the false opinions they have imbibed of themselves, make them regard servants as creatures of a different species; but such opinions are contrary to the modesty you ought to inherit and to the humanity which is due to oth-

ers. Never encourage, nor listen to the flattery of servants. To prevent any impression from such inferences, often repeated, reflect that, you do not wish to hire them to feed your vanity and pride.

Concluding Reflections.

52. If, unfortunately, my daughter, you should be regardless of my advice, my care upon you will have been lost, yet not wholly so upon myself; for these reflections shall be so many incitements to me to persevere in the path of virtue, and shall strengthen my reason as a bulwark against error. If they do not, then let me be exposed to the shame of having inculcated principles which I do not practise. To write on subjects which remind me of my own faults is indeed sufficiently humiliating. By describing what *you* should be I furnish you with arms against myself. Yes, and I fully invest you with the privilege of employing them, whenever I transgress against the virtues I have recommended; for precept has no authority if unsupported by example.



REFLECTIONS ON THE FAIR SEX.

A Spanish author assures us, that the history of Don Quixote has been the ruin of the monarchy of Spain; and the reason he gives, is, that it has set the valour for which that nation was once so renowned, in so whimsical and ridiculous a light, as quite to relax and enervate their courage. Molière has done no less prejudice to the French, by his comedy of the *Les Femmes Sçavantes* [Female Pedants]. From that period, learning has been judged to impute at-



most as much shame upon a woman's reputation, as giving into the vices which cast the greatest stain on the female character. So that when the ladies found themselves censured for devoting themselves to the most innocent amusements, they determined, since reproach must follow, that they would make choice of that particular species of it, which afforded the highest gratification; and accordingly they delivered themselves up to pleasure. The dis-

order has ever since increased by example, and has had too great a sanction given it by women of rank; for licentiousness and impunity are the privileges of the great.

But has any advantage accrued to society, from this change of inclinations in women? Alas! not one: to learning, they have substituted riot and excess; and the affectation of learning, with which they have been so often reproached, they have exchanged for indecency. By these steps they have degraded their characters, and are fallen from their natural dignity; for virtue only preserves them their due rank, and the observation of the several laws of decorum, maintains them in their privileges. But the more they have endeavoured to imitate the other sex, the more thereby they have debased themselves. The authority which men have usurped over the softer sex, is from the law of the stronger, rather than from the law of nature; beauty and virtue are the only things which can restore them to their lost empire; if they be capable of uniting these, their sway will ever be absolute; but the reign of beauty is short and transient; 'tis called a short-lived tyranny; it indulges them in a power of making many a man unhappy; but they ought to be careful not to abuse this power. The reign of virtue is as lasting



as life; one property of things intrinsically good, is doubly to enhance their value by their duration; and to please by their innate perfection, when they can no longer captivate by the charm of novelty. Women should consider, that beauty lasts only during a very short season; but that they have a long course of years to spend, after it is faded and gone; and that when once their exterior graces have taken flight, nothing but things essentially good, and the most valuable qualities, can make them figure in the eye of the world. They must not flatter themselves so far as to think that it will be possible for them to have honour in their old age, when their youth has been one continued series of luxury and voluptuousness. Modesty has been suffered to fall a sacrifice, 't is as impossible to recall it, as to produce again the blooming season of life. Modesty is the genuine and sincere friend of the fair sex; it heightens their beauty, and is the most exquisite part of it; nay it even apologizes for deformity; it is the delight of the eye; the most powerful engager of the heart; the guardian of virtue; and the tranquillity and union of families. But while modesty is a shield to the social virtues, it is likewise an incentive to desire; without which quality, love would be tasteless and inglorious. To overcome modesty, is thought the most pleasing of all conquests, as it is modesty which heightens the merit of a lady's favours. In a word, modesty is so essential to the whole round of pleasures, that it should be preserved even in the very moment destined for it's loss; 't is also an exquisite kind of coquetry; it may be said to be a high price, which women set on their charms; and a delicate artifice by which they exalt their beauties by concealing

What they hide from the eye, is always more than repaid them by the bounty of the imagination. Women may say perhaps in their own behalf, how tyrannical are men! they will not allow us to make the least use of the faculties of our minds. Ought they not to rest satisfied with a dominion over the impulses of our hearts, without attempting the same sway over our understandings?

Mallebranche, a very respectable author, allows women to be possessed of all the charms and graces of the imagination; "Every thing," says he, "that relates to taste, is properly their province; and they are the nicest of all judges of the beauties and perfections of language." Certainly this is no contemptible advantage.

Now, what do we not owe to the beauties of the imagination? By it the poet and orator are formed; nothing can give so ravishing a delight, as those sprightly, those delicate imaginations, wherein we find so great a profusion of gay and smiling ideas. If to agreeableness you add force, it then triumphs over the whole soul, and drags it away with the sweetest violence; for the pomp of charms is always more captivating to the mind, than truth. The imagination is the source and guardian of our pleasures; and to it only we owe the pleasing illusion of the passions. As it keeps up a constant correspondence with the heart, it ever readily supplies us with whatever objects the heart may wish for; it exercises also a right over time, by awaking the remembrance of past pleasures, and giving us a foretaste of all those which futurity promises to bestow; it furnishes us with all those serious joys which please and delight the rational faculties only. The whole soul is truly in the imagination, and the moment that grows cold and



languid, every charm of life immediately flies off. Women have one great authority on their side, and this is no less than the authority of St. Evremond. In laying down a model of perfection, he is far from ascribing it to men. "I believe," says he, "we shall sooner find the solid judgment of men in the fair sex, than the sprightly graces of women in men." Let me, in the name of my whole sex, put these questions to the men. What is it you require in us? You are all desirous of seeing yourselves happily united in the society of women of character, of an amiable turn of mind, and of an upright heart: allow women therefore the use of such things, as contribute to the improvement of their reason. But are you for such graces only as are subservient to pleasure? If this be the case, do not murmur if women devote some few moments to the improvement of their outward charms. But in order to give every thing its due place, and just value, let us make a proper distinction between such qualities as are of a truly valuable, and such as are merely of an agreeable nature. The valuable, are what are real and intrinsic, and by the laws of justice, have a natural claim to our esteem; but the agreeable qualities, which move the soul, and communicate pleasing impressions, are neither real nor adapted to the end proposed; because they result from the dispositions of our organs, and the power of our imagination. This is so true, that the same object does not make the same impression on all men; and that even ourselves frequently vary in opinion, tho' the object has not suffered the least change. 'Tis impossible for external qualities to be amiable in themselves; they are so only from the dispositions they meet with in others. Love is not acquired by

merit; it frequently refuses itself to the greatest qualities. May it not therefore be possible for the mind to be independent of the laws of justice, and subject to those of pleasure only? Men may, whenever they please, find in women an happy assemblage of all such qualities; and then they will find women equally amiable and respectable. By degrading them, they attempt only to destroy their own happiness and pleasure.



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A
A FATHER'S LEGACY
to
HIS DAUGHTERS.

BY JOHN GREGORY, M. D.



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THE DANGERS

OF THE

SLAVE TRADE

The Vignette and Tail-piece, which ornament this pamphlet, were designed by T. Thurston, and engraved by C. Nesbit.



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PREFACE.

That the subsequent Letters were written by a tender father, in a declining state of health, for the instruction of his daughters, and not intended for the public, is a circumstance which will recommend them to every one who considers them in the light of admonition and advice. In such domestic intercourse, no sacrifices are made to prejudices, to customs, to fashionable opinions.—Paternal love, paternal care, speak their genuine sentiments, undisguised and unrestrained. A father's zeal for his daughters' improvement in whatever can make a woman amiable, with a father's quick apprehension of the dangers that too often arise, even from the attainment of that very point, suggest his admonitions, and render him attentive to a thousand little graces and little decorums, which would escape the nicest moralist who should undertake the subject on uninterested speculation. Every faculty is on the alarm, when the objects of such tender affection are concerned.

In the writer of these Letters, paternal tenderness and vigilance were doubled, as he was at that time sole parent; death having before deprived the young ladies of their excellent mother. His own precarious state of health inspired him with the most tender solicitude for their future welfare; and tho' he might have concluded, that the impression made by his instruction and uniform example could never be effaced from the memory of his children, yet his anxiety for their orphan con-



dition suggested to him this method of continuing to them those advantages. The editor is encouraged to offer this treatise to the public, by the very favourable reception which the rest of his father's works have met with. "*The Comparative View of the State of Man and other Animals,*" and the "*Essay on the Office and Duties of a Physician,*" have been very generally read; and, if he be not deceived by the partiality of his friends, he has reason to believe they have met with general approbation.

In some of those tracts the Author's object was to improve the taste and understanding of his reader; in others, to mend his heart; in others, to point out to him the proper use of philosophy, by shewing it's application to the duties of common life. In all his writings his chief view was the good of his fellow-creatures; and as those among his friends, in whose taste and judgment he most confided, think the publication of this small work will contribute to that general design, and at the same time do honour to his memory, the editor can no longer hesitate to comply with their advice in communicating it to the public.



A Father's Legacy to his Daughters.

INTRODUCTION.

My dear Girls,

You had the misfortune to be deprived of your mother, at a time of life when you were insensible of your loss, and could receive little benefit, either from her instruction, or her example. —Before this comes to your hands you will likewise have lost your father.

I have had many melancholy reflections on the forlorn and helpless situation you must be in, if it should please God to remove me from you, before you arrive at that period of life, when you will be able to think and act for yourselves. I know mankind too well. I know their falsehood, their dissipation, their coldness to all the duties of friendship and humanity. I know the little attention paid to helpless infancy. You will meet with few friends disinterested enough to do you good offices, when you are incapable of making them any return, by contributing to their interest or their pleasure, or even to the gratification of their vanity.

I have been supported under the gloom naturally arising from these reflections, by a reliance on the goodness of that Providence which has hitherto preserved you, and given me the most pleasing prospect of the goodness of your disposition; and by the secret hope that your mother's virtues will entail a blessing on her children.

The anxiety I have



for your happiness has made me resolve to throw together my sentiments relating to your future conduct in life. If I live for some years, you will receive them with much greater advantage suited to your different geniuses and dispositions. If I die sooner, you must receive them in this very imperfect manner,—the last proof of my affection.

You will all remember your father's fondness, when perhaps every other circumstance relating to him is forgotten. This remembrance, I hope, will induce you to give a serious attention to the advices I am now going to leave with you. I can request this attention with the greater confidence, as my sentiments on the most interesting points, which regard life and manners, were entirely correspondent to your mother's.

You must expect that the advices which I shall give you will be very imperfect, as there are many nameless delicacies, in female manners, of which none but a woman can judge. I shall throw my reflections together without any studied order, and shall only, to avoid confusion, range them under a few general heads.

You will see, in a little Treatise of mine, just published, in what an honourable point of view I have considered your sex; not as domestic drudges, or the slaves of our pleasures, but as our companions and equals; as designed to soften our hearts and polish our manners; and, as Thomson finely says,

“ To raise the virtues, animate the bliss,
and sweeten all the toils of human life.”

I shall not repeat what I have there said on this subject, and shall only observe, that from the view I have given of your natural character and place in society, there arises a certain propriety of conduct pe-

—♦—♦—♦—
culiar to your sex. It is this peculiar propriety of female manners of which I intend to give you my sentiments, without touching on those general rules of conduct, by which men and women are equally bound. While I explain to you that system of conduct which I think will tend most to your honour and happiness, I shall, at the same time, endeavour to point out those virtues and accomplishments which render you most respectable and most amiable in the eyes of my own sex.

RELIGION.

Tho' the duties of religion, strictly speaking, are equally binding on both sexes, yet certain differences in their natural character and education, render some vices in your sex particularly odious. The natural hardness of our hearts, and strength of our passions, inflamed by the uncontrolled licence we are too often indulged with in our youth, are apt to render our manners more dissolute, and make us less susceptible of the finer feelings of the heart. Your superior delicacy, your modesty, and the usual severity of your education, preserve you, in a great measure, from any temptation to those vices to which we are most subjected. The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned. And this, along with the natural warmth of your imagination, renders you peculiarly susceptible of the feelings of devotion. There are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. Your whole



life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face of serenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair. Then your only resource is in the consolations of religion. It is chiefly owing to these, that you bear domestic misfortunes better than we do.

But you are sometimes in very different circumstances, which equally require the restraints of religion. The natural vivacity, and, perhaps, the natural vanity of your sex, is very apt to lead you into a dissipated state of life, which deceives you, under the appearance of innocent pleasure; but which, in reality, wastes your spirits, impairs your health, weakens all the superior faculties of your minds, and often sullies your reputation. Religion, by checking this dissipation and rage for pleasure, enables you to draw more happiness, even from those very sources of amusement, which, when too frequently applied to, are often productive of satiety and disgust.

Religion is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these and do not meddle with controversy. It spoils the temper, and, I suspect, has no good effect on the heart.

Never indulge yourselves in ridicule on religious subjects; nor give countenance to it in others, by seeming diverted with what they say. This, to people of good-breeding, will be a sufficient check.

I wish you to go no farther than the scriptures for your religious opinions. Embrace

those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence.

Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place.—In your behaviour at public worship, observe an exemplary attention and gravity.

Avoid all grimace and ostentation in your religious duties. They are the usual cloaks of hypocrisy; at least, they shew a weak and vain mind.

Do not make religion a subject of common conversation in mixed companies. When it is introduced, rather seem to decline it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions, but shew the same resentment you would naturally do on being offered any other personal insult. But the surest way to avoid this, is by a modest reserve on the subject, and by using no freedom with others about *their* religious sentiments.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably arise from causes in which you had no share, and from which you can derive no merit.

Shew your regard to religion, by a distinguishing respect to all it's ministers, of whatever persuasion, who do not by their lives dishonour their profession: but never allow them the direction of your consciences, lest they taint you with the narrow spirit of their party.

The best effect of your religion will be a diffusive humanity to all in distress. Set apart a certain proportion of your income as sacred to charitable purposes. But in this, as well as in the practice of every

other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue. Do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of shewing a tender and compassionate spirit where your money is not wanted. There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship. The sight of human misery softens the heart and makes it better: it checks the pride of health and prosperity, and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the secret endearment which nature has annexed to all our sympathetic sorrows.

Women are greatly deceived, when they think they recommend themselves to our sex by their indifference about religion. Even those men who are themselves unbelievers, dislike infidelity in you. If a gentleman pretend an attachment to any of you, and endeavour to shake your religious principles, be assured he is either a fool or has designs on you which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reason was plainly this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taste. Your mother was educated in the church of England, and had an attachment to it, and I had a

prejudice in favour of every thing she liked. It never was her desire that you should be baptised by a clergyman of the church of England, or be educated in that church. On the contrary, the delicacy of her regard to the smallest circumstance which could affect me in the eye of the world, made her anxiously insist it might be otherwise. But I could not yield to her in that kind of generosity.—When I lost her, I became still more determined to educate you in that church, as I feel a secret pleasure in doing every thing which appears to me to express my affection and veneration for her memory.—I draw but a very faint and imperfect picture of what your mother was, while I endeavour to point out what you should be.*

CONDUCT AND BEHAVIOUR.

One of the chief beauties in a female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause. If you were, you must become, if not worse, at least less amiable women. But you may be dazzled by that admiration which yet rejoices your hearts. When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in our sex, as I have too often felt; but in your's it is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious

*The reader will remember, that such observations as respect equally both the sexes, are all along, as much as possible, avoided.

of no crime. It is a sufficient answer, that nature has made you to blush when you are guilty of no fault, and has forced us to love you because you do so.—Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

This modesty, which I think so essential in your sex, will naturally dispose you to be rather silent in company, especially in a large one.—People of sense and discernment will never mistake such silence for dulness. One may take a share in conversation without uttering a syllable. The expression in the countenance shews it, and this never escapes an observing eye.

I should be glad that you had an easy dignity in your behaviour in public places, but not that confident ease, that unabashed countenance, which seems to set the company at defiance. If, while a gentleman is speaking to you, one of superior rank address you, do not let your eager attention and visible preference betray the flutter of your heart. Let your pride on this occasion preserve you from that meanness into which your vanity would sink you. Consider that you expose yourselves to the ridicule of the company, and affront one gentleman only to swell the triumph of another, who perhaps thinks he does you honour in speaking to you.

Converse with men even of the first rank with that dignified modesty which may prevent the approach of the most distant familiarity, and, consequently, prevent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess. It must be guarded with great discretion and good-nature, otherwise it will create you many enemies. Wit is perfectly consistent with softness and delicacy; yet they are



seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.

Humour is a different quality. It will make your company much solicited; but be cautious how you indulge it.—It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

The great art of pleasing in conversation consists in making the company pleased with themselves. You will more readily hear them talk yourselves into their good graces.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice—I think, unjustly.—Men are fully as guilty of it when their interests interfere.—As your interests more frequently clash, and as your feelings are quicker than our's, your temptations to it are more frequent. For this reason, be particularly tender of the reputation of your own sex, especially when they happen to rival you in our regards. We look on this as the strongest proof of dignity and true greatness of mind.

Shew a compassionate sympathy to unfortunate women, especially to those who are rendered so by the villany of men. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of indelicacy in conversation, as shameful in itself, and as highly disgusting to us. All double entendre is of this sort. The dissoluteness of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at, when it comes from your mouths, or even when you



hear it without pain and contempt.—Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid these. No man, but a brute or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with a becoming spirit.—There is a dignity in conscious virtue which is able to awe the most shameless and abandoned of men.

You will be reproached perhaps with prudery. By prudery is usually meant an affectation of delicacy. Now I do not wish you to affect delicacy; I wish you to possess it. At any rate, it is better to run the risk of being thought ridiculous than disgusting.

I wish you to have great ease and openness in your conversation. I only point out some considerations which ought to regulate your behaviour in that respect.

Have a sacred regard to truth. Lying is a mean and despicable vice.—I have known some women of excellent parts, who were so much addicted to it, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity, or an unbridled imagination.—I do not mean to censure that lively embellishment of a humorous story, which is only intended to promote innocent mirth.

There is a certain gentleness of spirit and manners extremely engaging in your sex; not that indiscriminate attention, that unmeaning simper which smiles on all alike. This arises either from an affectation of softness, or from perfect insipidity.

There is a species of refinement in luxury, just begin-



ning to prevail among the gentlemen of this country, to which our ladies are yet as great strangers as any women upon earth; I hope, for the honour of the sex, they may ever continue so: I mean, the luxury of eating. It is a despicable selfish vice in men, but in your sex it is beyond expression indelicate and disgusting.

Every one who remembers a few years back, is sensible of a very striking change in the attention and respect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deserted; and after dinner and supper, the gentlemen are impatient till they retire. How they came to lose this respect, which nature and politeness so well entitled them to, I shall not here particularly enquire. The revolutions of manners in any country depend on causes very various and complicated. I shall only observe that the behaviour of the ladies in the last age was very reserved and stately. It would now be reckoned ridiculously stiff and formal. Whatever it was, it certainly had the effect of making them more respected.

A fine woman, like other fine things in nature, has her proper point of view, from which she may be seen to most advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart. By the present mode of female manners, the ladies seem to expect that they shall regain their ascendancy over us, by the fullest display of their personal charms, by being always in our eye at public places, by conversing with us with the same unreserved freedom as we do with each other; in short, by resembling us as nearly as they possibly can.—But a little time and experience will shew the folly of this expectation and conduct. There is a native dignity in ingenuous



modesty to be expected in your sex, which is your natural protection from the familiarities of the men, and which you should feel previous to the reflection that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom you give your heart, but who, if he have the least delicacy, will despise them if he know that they have been prostituted to fifty men before him.—The sentiment that a woman may allow all innocent freedoms, provided her virtue be secure, is both grossly indelicate and dangerous, and has proved fatal to many of your sex.

Let me now recommend to your attention, that elegance, which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter. It gives that charm to beauty, without which it generally fails to please. It is partly a personal quality, in which respect it is the gift of nature! but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners;—every virtue, and every excellency, in their most graceful and amiable forms.

You may perhaps think that I want to throw every spark of nature out of your composition, and to make you entirely artificial. Far from it. I wish you to possess the most perfect simplicity of heart and manners. I think you may possess dignity without pride, affability without meanness, and simple elegance without affectation. Milton had my idea, when he says of Eve,

“Grace was in all her steps, heaven in her eye,
in every gesture dignity and love.”

AMUSEMENTS.

Every period of life has amusements which are natural and proper to it. You may indulge the variety of your tastes in these, while you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health, as various kinds of exercise: some are connected with qualities really useful, as different kinds of women's work, and all the domestic concerns of a family: some are elegant accomplishments, as dress, dancing, music, and drawing. Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than mere amusements. There are a variety of others, which are neither useful nor ornamental, such as play of different kinds.

I would particularly recommend to you those exercises which oblige you to be much abroad in the open air, such as walking, and riding upon horseback. This will give vigour to your constitutions and a bloom to your complexions. If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated, as to be unable to go out of doors without them. They are like most articles of luxury, useful and agreeable when judiciously used; but when made habitual, they become both insipid and pernicious.

An attention to your health is a duty you owe to yourselves and to your friends. Bad health seldom fails to have an influence on the spirits and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily con-



stitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty.

But tho' good health be one of the greatest blessings of life, never make a boast of it, but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy with a correspondent delicacy of constitution, that when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of.

The intention of your being taught needle-work, knitting, and such like, is not so much on account of the intrinsic value of all you can do with your hands, which is trifling, but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is, to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home. It is a great article in the happiness of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted.

The domestic œconomy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste. If you ever come to have the charge of a family, it ought to engage much of your time and attention; nor can you be excused from this by any extent of fortune, tho' with a narrow one the ruin which follows the neglect of it may be more immediate.

I am at the greatest loss what to



advise you in regard to books. There is no impropriety in your reading history, or cultivating any art or science to which genius or accident lead you. The whole volume of nature lies open to your eye, and furnishes an infinite variety of entertainment. If I were sure that nature had given you such strong principles of taste and sentiment as would remain with you, and influence your future conduct, with the utmost pleasure would I endeavour to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. “But when I reflect how easy it is to warm a girl’s imagination, and how difficult deeply and permanently to affect her heart; how readily she enters into every refinement of sentiment, and how easily she can sacrifice them to vanity or convenience;” I think I may very probably do you an injury, by artificially creating a taste, which, if nature never gave it you, would only serve to embarrass your future conduct.—I do not want to *make* you any thing; I want to know what nature has made you, and to perfect you on her plan. I do not wish you to have sentiments which might perplex you: I wish you to have sentiments which may uniformly and steadily guide you, and such as your hearts so thoroughly approve, that you would not forego them for any consideration this world could offer. Dress is an important article in female life. The love of dress is natural to you, and therefore it is proper and reasonable. Good sense will regulate your expense in it, and good taste will direct you to dress in such a way as to conceal any blemishes, and set off your beauties, if you have any, to the greatest advantage. But much delicacy and judgment are required in the application of this



rule. A fine woman shews her charms to most advantage, when she seems most to conceal them. The finest bosom in nature is not so fine as what imagination forms. The most perfect elegance of dress appears always the most easy, and the least studied.

Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness, so that in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance.—You will not easily believe how much we consider your dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.

In dancing, the principal points you are to attend to are ease and grace. I would have you to dance with spirit: but never allow yourselves to be so far transported with mirth, as to forget the delicacy of your sex.—Many a girl dancing in the gaiety and innocence of her heart, is thought to discover a spirit she little dreams of.

I know no entertainment that gives such pleasure to any person of sentiment or humour as the theatre.—But I am sorry to say, there are few English comedies a lady can see without a shock to delicacy. You will not readily suspect the comments gentlemen make on your behaviour on such occasions. Men are often best acquainted with the most worthless of your sex, and from them too readily form their judgment of the rest. A virtuous girl often hears very indelicate things with a countenance no wise embarrassed, because in truth she does not understand them. Yet this is, most ungenerously, ascribed to that command of features, and that ready presence of mind, which you are

thought to possess in a degree far beyond us; or, by still more malignant observers, it is ascribed to hardened effrontery.

Sometimes a girl laughs with all the simplicity of unsuspecting innocence, for no other reason but being infected with other people's laughing: she is then believed to know more than she should do. If she do happen to understand an improper thing, she suffers a very complicated distress: she feels her modesty hurt in the most sensible manner, and at the same time is ashamed of appearing conscious of the injury. The only way to avoid these inconveniencies, is never to go to a play which is particularly offensive to delicacy.—Tragedy subjects you to no such distress.—It's sorrows will soften and ennoble your hearts.

I need say little about gaming, the ladies in this country being as yet almost strangers to it.—It is a ruinous and incurable vice; and as it leads to all the selfish and turbulent passions it is peculiarly odious in your sex. I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided that what you can possibly lose be such a trifle, as can neither interest you, nor hurt you.

In this, as well as in all important points of conduct, shew a determined resolution and steadiness. This is not in the least inconsistent with that softness and gentleness so amiable in your sex. On the contrary, it gives that spirit to a mild and sweet disposition, without which it is apt to degenerate into insipidity. It makes you respectable in your own eyes, and dignified in our's.

FRIENDSHIP, LOVE, MARRIAGE.

The luxury and dissipation which prevails in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you by their advice and good offices. But the immediate gratification which friendship affords to a warm, open, and ingenuous heart, is of itself a sufficient motive to court it. In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will still make them more agreeable and useful companions. You have particular reason to place confidence in those who have shewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful.—When you read this, you will naturally think of your mother's friend, to whom you owe so much. If you have the good fortune to meet with any who deserve the name of friends, unbosom yourselves to them with the most unsuspecting confidence. It is one of the world's maxims, never to trust any person with a secret, the discovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unless where it is the effect of frequent disappointments and bad usage. An open temper, if restrained but by tolerable prudence, will make you, on the whole, much happier than a reserved suspicious one, altho' you may sometimes suffer by it. Coldness and distrust are but the too certain consequences of



age and experience; but they are unpleasant feelings, and need not be anticipated before their time.

But however open you may be in talking of your own affairs, never disclose the secrets of one friend to another. These are sacred deposits, which do not belong to you, nor have you any right to make use of them.

There is another case, in which I suspect it is proper to be secret, not so much from motives of prudence, as delicacy; I mean in love matters. Tho' a woman has no reason to be ashamed of an attachment to a man of merit, yet nature whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves; and when all the subterfuges of ingenuity to conceal it from herself fail, she feels a violence done both to her pride and to her modesty. This, I should imagine, must always be the case where she is not sure of a return to her attachment.

In such a situation, to lay the heart open to any person whatever, does not appear to me consistent with the perfection of female delicacy. But perhaps I am in the wrong.—At the same time I must tell you, that, in point of prudence, it concerns you to attend well to the consequences of such a discovery. These secrets, however important in your own estimation, may appear very trifling to your friend, who possibly will not enter into your feelings, but may rather consider them as a subject of pleasantry. For this reason, love-secrets are of all others the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart much backneyed in the ways of love. If, therefore, you must have a friend to pour out your



heart to, be sure of her honour and secrecy. Let her not be a married woman, especially if she live happily with her husband. There are certain unguarded moments, in which such a woman, tho' the best and worthiest of her sex, may let hints escape, which at other times, or to any other person than her husband, she would be incapable of; nor will a husband in this case feel himself under the same obligation of secrecy and honour, as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly.

If all other circumstances be equal, there are obvious advantages in your making friends of each other. The ties of blood, and your being so much united in one common interest, form an additional bond of union to your friendship. If your brothers should have the good fortune to have hearts susceptible of friendship, to possess truth, honour, sense, and delicacy of sentiment, they are the fittest and most unexceptionable confidants. By placing confidence in them, you will receive every advantage which you can hope for from the friendship of men, without any of the inconveniences which attend such connections with our sex.

Beware of making confidants of your servants. Dignity, not properly understood, very readily degenerates into pride, which enters into no friendships, because it cannot bear an equal, and is so fond of flattery as to grasp at it even from servants and dependents. The most intimate confidants, therefore, of proud people, are valets-de-chambre and waiting-women. Shew the utmost humanity to your servants; make their situation as comfortable as possible: but if you make them your confidants, you spoil them and debase yourselves. Never al-



low any person, under the pretended sanction of friendship, to be so familiar as to lose a proper respect for you. Never allow them to tease you on any subject which is disagreeable, or where you have once taken your resolution. Many will tell you, that this reserve is inconsistent with the freedom which friendship allows. But a certain respect is as necessary in friendship as in love. Without it, you

may be liked as a child, but you will never be beloved as an equal.

The temper and dispositions of the heart, in your sex, make you enter more readily and warmly into friendships than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of; and this makes your friendships so very fluctuating.

Another great obstacle to the sincerity as well as steadiness of your friendships, is the great clashing of your interests in the pursuits of love, ambition, or vanity. For these reasons, it would appear at first view more eligible for you to contract your friendships with the men. Among other obvious advantages of an easy intercourse between the two sexes, it occasions an emulation and exertion in each to excel and be agreeable: hence their respective excellencies are mutually communicated and blended. As their interests in no degree interfere, there can be no foundation for jealousy, or suspicion of rivalship. The friendship of a man for a woman is always blended with a tenderness, which he never feels for one of his own sex, even where love is in no degree concerned. Besides, we are conscious of a natural title you have to our protection and good offices, and therefore we feel an additional obligation of honour to serve you, and to observe an inviolable

secrecy, whenever you confide in us. But apply these observations with great caution. Thousands of women, of the best hearts and finest parts, have been ruined by men who approach them under the specious name of friendship. But supposing a man to have the most undoubted honour, yet his friendship to a woman is so near a-kin to love, that if she be very agreeable in her person, she will probably very soon find a lover, where she only wished to meet a friend.—Let me here, however, warn you against that weakness so common among vain women, the imagination that every man who takes particular notice of you is a lover. Nothing can expose you more to ridicule, than the taking up a man on the suspicion of being your lover, who perhaps never once thought of you in that view, and giving yourselves those airs so common among silly women on such occasions.

There is a kind of unmeaning gallantry much practised by some men, which, if you have any discernment, you will find really very harmless. Men of this sort will attend you to public places, and be useful to you by a number of little observancies, which those of a superior class do not so well understand, or have not leisure to regard, or perhaps are too proud to submit to. Look on the compliments of such men as words of course, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to assume, which a proper dignity in your behaviour will be easily able to check. There is a different species of men whom you may like as agreeable companions, men of worth, taste, and genius, whose conversation, in some respects, may be superior to what you generally meet with among your own sex. It

will be foolish in you to deprive yourselves of a useful and agreeable acquaintance, merely because idle people say he is your lover. Such a man may prefer your company without having any design on your person.

People whose sentiments, and particularly whose tastes, correspond, naturally incline to associate together, altho' neither of them have the most distant view of any further connection. But as this similarity of minds often gives rise to a more tender attachment than friendship, it will be prudent to keep a watchful eye over yourselves, lest your hearts become too far engaged before you be aware of it. At the same time, I do not think that your sex, at least in this part of the world, have much of that sensibility which disposes to such attachments. What is commonly called love among you, is rather gratitude, and a partiality to the man who prefers you to the rest of your sex; and such a man you often marry, with little of either personal esteem or affection. Indeed, without an unusual share of natural sensibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love.

It is a maxim laid down among you, and a very prudent one it is, that love is not to begin on your part, but is entirely to be the consequence of our attachment to you. Now, supposing a woman to have sense and taste, she will not find many men to whom she can possibly be supposed to bear any considerable share of esteem. Among these few it is a very great chance if any of them distinguish her particularly. Love, at least with us, is exceedingly capricious, and will not always fix where reason says it should. But supposing one of them should become particularly attached to her, it is still



extremely improbable that he should be the man in the world her heart most approved of. As, therefore, nature has not given you that unlimited range in your choice which we enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a gentleman to your common goodliking and friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude rises into a preference, and this preference perhaps at last advances to some degree of attachment, especially if it meet with crosses and difficulties for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes. If attachment was not excited in your sex in this manner, there is not one in a million of you who could ever marry with any degree of love. A man of taste and delicacy marries a woman because he loves her more than any other. A woman of equal taste and delicacy marries him because she esteems him, and because he gives her that preference. But if a man unfortunately becomes attached to a woman whose heart is secretly pre-engaged, his attachment, instead of obtaining a suitable return, is particularly offensive; and if he persist to tease her, he makes himself equally the object of her scorn and aversion. The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them so as easily to impose on a young girl of an open, generous, and feeling heart, if she be not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning

are unsearchable and inconceivable to an honourable and elevated mind.

The following, I apprehend, are the most genuine effects of an honourable passion among the men, and the most difficult to counterfeit. A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love, in all it's stages, seeks concealment, and never expects success. It renders a man not only respectful, but timid to the highest degree in his behaviour to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry, but it sits awkwardly on him, and he quickly relapses into seriousness, if not into dulness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a person conscious of guilt, he is jealous that every eye observes him; and to avoid this, he shuns all the little observances of common gallantry.

His heart and his character will be improved in every respect by his attachment. His manners will become more gentle, and his conversation more agreeable; but diffidence and embarrassment will always make him appear to disadvantage in the company of his mistress. If the fascination continue long it will totally depress his spirit, and extinguish every active, vigorous, and manly principle of his mind. You will find this subject beautifully and pathetically painted in Thomson's "Spring."

When you observe in a gentleman's behaviour these marks which I have described above, reflect seriously what you are to do. If his attachment be agreeable to you, I leave you to do as nature, good sense, and delicacy shall direct you. Violent love cannot subsist, at



least cannot be expressed, for any time together, on both sides; otherwise the certain consequence, however concealed, is satiety and disgust. If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him, as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honourably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him. However people's hearts may deceive them, there is scarcely a person who can love for any time without at least some distant hope of success. If you really wish to undeceive a lover, you may do it in a variety of ways. There is a certain species of easy familiarity in your behaviour, which may satisfy him, if he have any discernment left, that he has nothing to hope for. But perhaps your particular temper may not admit of this.—You may easily shew that you want to avoid his company; but if he be a man whose friendship you wish to preserve, you may not chuse this method, because then you lose him in every capacity.—You may get a common friend to explain matters to him, or fall on many other devices, if you be seriously anxious to put him out of suspense. But if you be resolved against every such method, at least, do not shun opportunities of letting him explain himself. If you do this, you act barbarously and unjustly. If he bring you to an explanation, give him a polite, but resolute and decisive answer. In whatever way you convey your sentiments to him, if he be a man of spirit and delicacy, he will give you no further trouble, nor apply to your friends for their intercession. This last is a method



of courtship which every man of spirit will disdain. He will never whine nor sue for your pity. That would mortify him almost as much as your scorn. In short, you may possibly break such a heart, but you can never bend it. Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty, and is the passion of all others the most difficult to conquer.

There is a case where a woman may coquette justifiably to the utmost verge which her conscience will allow. It is where a gentleman purposely declines to make his addresses, till such time as he thinks himself perfectly sure of her consent. This at bottom is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing; it is intended to force her to explain herself, in effect, before the gentleman deigns to do it, and by this means to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in a man who would degrade the very woman whom he wishes to make his wife.

It is of great importance to distinguish, whether a gentleman who has the appearance of being your lover, delays to speak explicitly, from the motive I have mentioned, or from a diffidence inseparable from true attachment. In the one case, you can scarcely use him too ill; in the other, you ought to use him with great kindness: and the greatest kindness you can shew him, if you be determined not to listen to his addresses, is to let him know it as soon as possible.

I know the many excuses with which women endeavour to justify themselves to the world, and to their



own consciences, when they act otherwise. Sometimes they plead ignorance, or at least uncertainty, of the gentleman's real sentiments. That may sometimes be the case. Sometimes they plead the decorum of their sex, which enjoins an equal behaviour to all men, and forbids them to consider any man as a lover till he has directly told them so.—Perhaps few women carry their ideas of female delicacy and decorum so far as I do. But I must say, you are not intitled to plead the obligation of these virtues, in opposition to the superior ones of gratitude, justice, and humanity. The man is intitled to all these, who prefers you to the rest of your sex, and perhaps whose greatest weakness is this very preference.—The truth of the matter is, vanity, and the love of admiration, is so prevailing a passion among you, that you may be considered to make a very great sacrifice whenever you give up a lover, till every art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise, the lover. But the deepest and most artful coquetry is employed by women of superior taste and sense, to engage and fix the heart of a man whom the world and whom they themselves esteem, altho' they are firmly determined never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity; nay, they can sometimes be gratified with the utter ruin of his fortune, fame, and happiness.—God forbid I should ever think so of all your sex! I know many of them have principles, have generosity and dignity of soul which elevate them above the worthless vanity I have been speaking of. Such a wom-



an, I am persuaded, may always convert a lover, if she cannot give him her affections, into a warm and steady friend, provided he be a man of sense, resolution, and candour. If she explain herself to him with a generous openness and freedom, he must feel the stroke as a man; but he will likewise bear it as a man: what he suffers, he will suffer in silence. Every sentiment of esteem will remain; but love, tho' it requires very little food, and is easily surfeited with too much, yet it requires some. He will view her in the light of a married woman; and tho' passion subsides, yet a man of a candid and generous heart always retains a tenderness for a woman he has once loved, and who has used him well, beyond what he feels for any other of her sex.

If he have not confided his own secret to any body, he has an undoubted title to ask you not to divulge it. If a woman chuse to trust any of her companions with her own unfortunate attachments, she may, as it is her own affair alone; but if she have any generosity or gratitude, she will not betray a secret which does not belong to her.

Male coquetry is much more inexcusable than female, as well as more pernicious; but it is rare in this country. Very few men will give themselves the trouble to gain or retain any woman's affections, unless they have views on them either of an honourable or dishonourable kind. Men employed in the pursuits of business, ambition, or pleasure, will not give themselves the trouble to engage a woman's affections, merely, from the vanity of conquest, and of triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is entirely in their power. A man of parts, sentiment, and address, if



he lay aside all regard to truth and humanity, may engage the hearts of fifty women at the same time, and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression which could be said to be directly expressive of love.

This ambiguity of behaviour, this art of keeping one in suspense, is the great secret of coquetry in both sexes. It is the more cruel in us, because we can carry it to what length we please, and continue it as long as we please, without your being so much as at liberty to complain or expostulate, whereas we can break our chain, and force you to explain, whenever we become impatient of our situation.

I have insisted the more particularly on this subject of courtship, because it may most readily happen to you at that early period of life, when you can have little experience or knowledge of the world; when your passions are warm, and your judgments not arrived at such full maturity as to be able to correct them.—I wish you to possess such high principles of honour and generosity as will render you incapable of deceiving, and at the same time to possess that acute discernment which may secure you against being deceived.

A woman, in this country, may easily prevent the first impressions of love; and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit as will justify a reciprocal regard. Your hearts indeed may be shut inflexibly and permanently against all the merit a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to



yourself and your lover, if you gave him your hand and your heart revolted against him. But miserable will be your fate, if you allow an attachment to steal on you before you are sure of a return ; or, what is infinitely worse, where there are wanting those qualities which alone can ensure happiness in a married state.

I know nothing which renders a woman more despicable, than her thinking it essential to happiness to be married. Besides the gross indelicacy of the sentiment, it is a false one, as thousands of women have experienced. But if it were true, the belief that it is so, and the consequent impatience to be married, is the most effectual way to prevent it. You must not think from this that I do not wish you to marry. On the contrary, I am of opinion, that you may attain a superior degree of happiness in a married state, to what you can possibly find in any other. I know the forlorn and unprotected situation of an old maid, the chagrin and peevishness which are apt to infect their tempers, and the great difficulty of making a transition, with dignity and cheerfulness, from the period of youth, beauty, admiration, and respect, into the calm, silent, unnoticed retreat of declining years.

I see some unmarried women, of active, vigorous minds, and great vivacity of spirits, degrading themselves ; sometimes by entering into a dissipated course of life, unsuitable to their years, and exposing themselves to the ridicule of girls, who might have been their grandchildren ; sometimes by oppressing their acquaintances by impertinent intrusions into their private affairs ; and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant activity of spirit, which, if it had found em-



ployment at home, would have rendered them respectable and useful members of society.

I see other women, in the same situation, gentle, modest, blessed with sense, taste, delicacy, and every milder feminine virtue of the heart, but of weak spirits, bashful, and timid: I see such women sinking into obscurity and insignificance, and gradually losing every elegant accomplishment; for this evident reason that they are not united to a partner who has sense, and worth, and taste, to know their value; one who is able to draw forth their concealed qualities, and shew them to advantage; who can give that support to their feeble spirits which they stand so much in need of; and who, by his affection and tenderness, might make such a woman happy in exerting every talent, and accomplishing herself in every elegant art that could contribute to his amusement.

In short, I am of opinion, that a married state, if entered into from proper motives of esteem and affection, will be the happiest for yourselves, make you most respectable in the eyes of the world, and the most useful members of society. But I confess I am not enough of a patriot to wish you to marry for the good of the public. I wish you to marry for no other reason but to make yourselves happier. When I am so particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deserve you, and be sensible of your merit. But Heaven forbid you should ever relinquish the ease and independence of a single life, to become the slaves of a fool or a tyrant's caprice. As these have always been my sentiments, I shall do you but justice, when I leave you in such independent circumstances



as may lay you under no temptation to do from necessity what you would never do from choice.—This will likewise save you from that cruel mortification to a woman of spirit, the suspicion that a gentleman thinks he does you an honour, or a favour, when he asks you for his wife.

If I live till you arrive at that age when you shall be capable of judging for yourselves, and do not strangely alter my sentiments, I shall act towards you in a very different manner from what most parents do. My opinion has always been, that, when that period arrives, the parental authority ceases.

I hope I shall always treat you with that affection and easy confidence which may dispose you to look on me as your friend. In that capacity alone I shall think myself intitled to give you my opinion; in the doing of which, I should think myself highly criminal, if I did not to the utmost of my power endeavour to divest myself of all personal vanity, and all prejudices in favour of my particular taste. If you did not chuse to follow my advice, I should not on that account cease to love you as my children. Tho' my right to your obedience was expired, yet I should think nothing could release me from the ties of nature and humanity.

You may perhaps imagine that the reserved behaviour which I recommend to you, and your appearing seldom at public places, must cut off all opportunities of your being acquainted with gentlemen. I am very far from intending this. I advise you to no reserve, but what will render you more respected and beloved by our sex. I do not think public places suited to make people acquainted together. They can only be distinguished there by their looks and external behaviour. But it is in private companies



alone where you can expect easy and agreeable conversation, which I should never wish you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either side.—Love is very seldom produced at first sight; at least it must have, in that case, a very unjustifiable foundation. True love is founded on esteem, in a correspondence of tastes and sentiments, and steals on the heart imperceptibly.

There is one advice I shall leave you, to which I beg your particular attention. Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely, and settle in your minds, what are the requisites to your happiness in a married state; and, as it is almost impossible that you should get every thing you wish, come to a steady determination what you are to consider as essential, and what may be sacrificed.

If you have hearts disposed by nature for love and friendship, and possess those feelings which enable you to enter into all the refinements and delicacies of these attachments, consider well, for Heaven's sake, and as you value your future happiness, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your sex) to have such a temper and such sentiments deeply rooted in you, if you have spirit and resolution to resist the solicitations of vanity, the persecution of friends (for you will have lost the only friend who would never persecute you), and can support the prospect of the inconveniencies attending the state of an old maid, which I formerly pointed out, then you may indulge yourselves in that kind of sentimental reading and conversation which



is most correspondent to your feelings. But if you find, on a strict self-examination, that marriage is absolutely essential to happiness, keep the secret inviolable in your own bosoms, for the reason I formerly mentioned; but shun, as you would do the most fatal poison, all that species of reading and conversation which warms the imagination, which engages and softens the heart, and raises the taste above the level of common life. If you do otherwise, consider the terrible conflict of passions this may afterwards raise in your breasts. If this refinement once take deep root in your minds, and you do not obey it's dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely, and then it will embitter all your married days. Instead of meeting with sense, delicacy, tenderness, a lover, a friend, an equal companion, in a husband, you may be tired with insipidity and dullness; shocked with indelicacy, or mortified by indifference. You will find none to compassionate, or even understand your sufferings; for your husbands may not use you cruelly, and may give you as much money for your clothes, personal expense, and domestic necessities, as is suitable to their fortunes. The world would therefore look on you as unreasonable women, and who did not deserve to be happy, if you were not so.—To avoid these complicated evils, if you are determined at all events to marry, I would advise you to make all your reading and amusements of such a kind, as do not affect the heart or the imagination, except in the way of wit or humour. I have no view by these advices to lead your tastes; I only want to persuade you of the necessity of knowing your own minds, which, tho'



seemingly very easy, is what your sex seldom attain on many important occasions in life, but particularly on this of which I am speaking. There is not a quality I more anxiously wish you to possess, than that collected decisive spirit, which rests on itself, which enables you to see where your true happiness lies, and to pursue it with the most determined resolution. In matters of business, follow the advice of those who know them better than yourselves, and in whose integrity you can confide; but in matters of taste, which depend on your own feelings, consult no one friend whatever, but consult your own hearts.

If a gentleman make his addresses to you, or give you reason to believe he will do so, before you allow your affections to be engaged, endeavour, in the most prudent and secret manner to procure from your friends every necessary piece of information concerning him; such as his character for sense, his morals, his temper, fortune, and family; whether it be distinguished for parts and worth, or for folly, knavery, and loathsome hereditary diseases. When your friends inform you of these; they have fulfilled their duty. If they go further, they have not that deference for you which a becoming dignity on your part would effectually command.

Whatever your views are in marrying, take every possible precaution to prevent their being disappointed. If fortune, and the pleasures it brings, are your aim, it is not sufficient that the settlements of a jointure and children's provisions be ample, and properly secured; it is necessary that you should enjoy the fortune during your own life. The principal security you can have for this will depend on your marrying a good-natured, generous man, who despises money, and who will let



you live where you can best enjoy that pleasure, that pomp and parade of life, for which you married him.

From what I have said, you will easily see that I could never pretend to advise whom you should marry; but I can with great confidence advise whom you should not marry.

Avoid a companion who may entail any hereditary disease on your posterity, particularly (that most dreadful of all human calamities) madness. It is the height of imprudence to run into such a danger, and, in my opinion, highly criminal.

Do not marry a fool; he is the most intractable of all animals; he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably too hurt your vanity to have husbands for whom you have reason to blush and tremble every time they open their lips in company. But the worst circumstance which attends a fool, is his constant jealousy of his wife being thought to govern him. This renders it impossible to lead him, and he is continually doing absurd and disagreeable things, for no other reason but to shew he dares do them.

A rake is always a suspicious husband, because he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he have the misfortune to have any.

If you have a sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sakes and for the sake of their families; but it will sink you in their esteem. If they be weak men, they will be continually teasing and shocking you about your principles.—If you have children, you will suffer the most bitter distress, in seeing all



your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule.

As I look on your choice of a husband to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden sally of passion, and dignify it with the name of love.—Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on similarity of tastes and sympathy of souls.

If you have these sentiments, you will never marry any one, when you are not in that situation, in point of fortune, which is necessary to the happiness of either of you. What that competency may be, can only be determined by your own tastes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into distress; and, if he have any honour, no personal gratification will ever tempt him to enter into any connection which will render you unhappy. If you have as much between you as to satisfy all your demands, it is sufficient.

I shall conclude with endeavouring to remove a difficulty which must naturally occur to any woman of reflection on the subject of marriage. What is to become of all those refinements of delicacy, that dignity of manners, which checked all familiarities, and suspended desire in respectful and awful admiration? In answer to this, I shall only observe, that if motives of interest or vanity have had any share in your resolutions to marry, none of those chimerical notions will give you any pain; nay, they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your husbands. They



have been sentiments which have floated in your imaginations, but have never reached your hearts. But if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid.

Marriage, indeed, will at once dispel the enchantment raised by external beauty; but the virtues and graces which first warmed the heart, that reserve and delicacy which always left the lover something further to wish, and often made him doubtful of your sensibility or attachment, may and ought ever to remain. The tumult of passion will necessarily subside; but it will be succeeded by an endearment, which affects the heart in a more equal, more sensible, and tender manner.—But I must check myself, and not indulge in descriptions which may mislead you, and which too sensibly awake the remembrance of my happier days, which, perhaps, it were better for me to forget for ever.

I have thus given you my opinion on some of the most important articles of your future life, chiefly calculated for that period when you are just entering the world. I have endeavoured to avoid some peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reasonably have suspected were not so well founded. But, in writing to you, I am afraid my heart has been too full, and too warmly interested, to allow me to keep this resolution. This may have produced some embarrassment, and some seeming contradictions. What I have written has been the amusement of some solitary hours, and has served to divert some melancholy reflections.—I am conscious I undertook a task to which I was very unequal; but I have discharged a

part of my duty.—You will at least be pleased with it, as the last mark of your father's love and attention.



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An unfortunate Mother's Advice
 TO HER ABSENT DAUGHTERS,
in
a Letter to
 MISS PENNINGTON.



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TO THE
LIBRARY OF THE
MUSEUM OF NATURAL HISTORY



AN
UNFORTUNATE
MOTHER'S ADVICE.

MY DEAR JENNY,

Were there any probability that a letter from me would be permitted to reach *your hand alone*, I should not have chosen this least eligible method of writing to you. The public is no way concerned in family affairs, and ought not to be made a party in them; but my circumstances are such as lay me under a necessity of communicating my sentiments to the world, or of concealing them *from you*: the latter would, I think, be the breach of an indispensable duty, which obliges me to wave the impropriety of the former.

A long train of events, of a most extraordinary nature, conspired to remove you, very early, from the tender care of an affectionate mother: you were then too young to be able to form any right judgment of her conduct, and since that time, it is very probable, that it has been represented to you in the most unfavourable light. The general prejudice against me, I never gave myself the useless trouble of any endeavour to remove. I do not mean to infer from hence, that the opinion of others is of no



material consequence ; on the contrary, I would advise you always to remember, that, next to the consciousness of acting right, the public voice should be regarded ; and to endeavour, by a prudent behaviour, even in the most trifling instances, to secure it in your favour : the being educated in a different opinion was a misfortune *to me*. I was, indeed, early and wisely taught, that virtue was the one thing necessary ; and without it, no happiness could be expected, either in this or in any future state of existence ; but, with this good principle, a mistaken one was at the same time inculcated, namely, that the self-approbation, arising from conscious virtue, was alone sufficient ; and that the censures of an ill-natured world, ever ready to calumniate, when not founded on truth, were beneath the concern of a person, whose actions were guided by the superior motive of obedience to the will of Heaven : this notion, strongly imbibed before reason had gained sufficient strength to discover it's fallacy, was the cause of an inconsiderate conduct in my subsequent life, which marked my character with a disadvantageous impression. To you I shall speak with the most unreserved sincerity, not concealing a fault which you may profit by the knowledge of ; and, therefore, I freely own, that in my younger years, satisfied with keeping strictly within the bounds of virtue, I took a foolish pleasure in exceeding those of prudence, and was ridiculously vain of indulging a latitude of behaviour, into which others of my age were afraid of launching ; but then, in justice to myself, I must at the same time declare, that this freedom was only taken in public company ; and, so extremely cautious was I of doing any thing that appeared to me a just ground for censure, I call Heav-



en to witness, your father was the first man whom I ever made any private assignation with, or even met in a room alone ; nor did I take that liberty with him, until the most solemn mutual engagement, the matrimonial ceremony, had bound us to each other. My behaviour then, he has frequently since acknowledged, fully convinced him I was not only innocent of any criminal act, but of every vicious thought ; and that the outward freedom of my deportment proceeded merely from a great gaiety of temper, and from a very high flow of spirits, never broke (if the expression may be allowed) into the formal rules of decorum. To sum up the whole in a few words, my private conduct was what the severest prude could not condemn ; my public, such as the most finished coquette alone would have ventured upon : the latter only could be known to the world, and, consequently, from thence must their opinion be taken. You will, therefore, easily be sensible, that it would not be favourable to me ; on the contrary, it gave a general prejudice against me ; and this has been since made use of as an argument to gain credit to the malicious falsehoods laid to my charge. For this reason, convinced by long experience that the greater part of mankind are so apt to receive, and so willing to retain a bad impression of others, that, when it is once established, there is hardly a possibility of removing it through life.

I have, for some years past, silently acquiesced in the dispensations of Providence, without attempting any justification of myself ; and, being conscious that the infamous aspersions cast on my character were not founded in truth, I have sat down content with the certainty of an open and perfect acquittal of all vicious dispositions, or criminal conduct,



at that great day, when all things shall appear as they really are; and when both our actions, and the most secret motives of them, will be made manifest to men and angels.

Had your father been amongst the number of those who were deceived by appearances, I should have thought it my duty to leave no method unessayed to clear myself in his opinion, but that was not the case: he knows, that many of those appearances, which have been urged against me, I was forced to submit to, not only from his direction, but by his absolute command; which, contrary to reason, and to my own interest, I was, for more than twelve years, weak enough implicitly to obey; and that others, even since our separation, were occasioned by some particular instances of his behaviour, which rendered it impossible for me to act with safety in any other manner: to *him* I appeal for the truth of this assertion, who is conscious of the meaning, which may be hereafter explained to you. Perfectly acquainted with my principles and with my natural disposition, his heart, I am convinced, never here condemned me. Being greatly incensed that my father's will gave to me an independent fortune; which will, he imagined, I was accessory to, or at least that I could have prevented, he was thereby laid open to the arts of designing men, who, having their own interest solely in view, worked him up into a desire of revenge; and from thence, upon probable circumstances, into a public accusation; tho' that public accusation was supported only by the single testimony of a person whose known falsehood had made him a thousand times declare that he would not credit her oath in the most trifling incident; yet, when he was disappointed of the additional evidence



he might have been flattered with the hope of obtaining, it was too late to recede. This I sincerely believe to be the truth of the case, tho' I too well know his *tenacious* temper, to expect a present justification; but, whenever he shall arrive on the verge of eternity, if Reason holds her place at that awful moment, and if Religion has then any power on his heart, I make no doubt, he will at that time acquit me to his children, and with truth he must then confess that no part of my behaviour to him ever deserved the treatment I have met with. Sorry am I to be under the necessity of pointing out faults in the conduct of another, which are, perhaps, long since repented of, and ought in that case to be as much forgotten as they are most truly forgiven. Heaven knows, that, so far from retaining any degree of resentment in my heart, the person breathes not whom I wish to hurt, or to whom I would not this moment render every service in my power. The injuries which I have sustained, had I no children, should contentedly be buried in silence, until the great day of retribution; but, in justice to you, to them, and to myself, it is incumbent on me, as far as possible, to efface the false impressions which, by such silence, might be fixed on your mind and on those of your brothers and sisters, whom I include with you. To this end it will be necessary to enter into a circumstantial history of near fifteen years, full of incidents, of a nature so uncommon as to be scarcely credible. This, I am convinced, will effectually clear me, in your opinions, of the imputations I now lie under, and it will prove almost to a demonstration, the true cause of those proceedings against me, which were couched under pretended motives, as injurious to my reputation as they were false in them-



selves. But this must be deferred some time longer: you are all yet too young to enter into things of this kind, or to judge properly of them. When a few years shall, by ripening your understandings, remove this objection, you shall be informed of the whole truth, most impartially and without disguise: till then suspend your belief of all that may have reached your ears with regard to me, and wait the knowledge of those facts which *my future letter* will reveal for your information. Thus much I thought it necessary to premise concerning myself, tho' foreign to the design of *this epistle*, which is only to remind you that you have still an affectionate mother, who is anxious for your welfare and desirous of giving you some advice with regard to your conduct in life. I would lay down a few precepts for you, which, if attended to, will supply, as far as it is in my power to supply, the deprivation of a constant and tender maternal care. The address is *to you*, in particular, your sisters being yet too young to receive it; but my attention is for the equal service of you all.

You are just entering, my dear girl, into a world full of deceit and falsehood, where few persons or things appear in their true characters. Vice hides her deformity with the borrowed garb of virtue; and tho' discernible to an intelligent and careful observer, by the unbecoming awkwardness of her deportment under it, she passes on thousands undetected: every present pleasure usurps the name of happiness, and as such deceives the unwary pursuer. Thus, one general mask disguises the whole face of things, and it requires a long experience, and penetrating judgment, to discover the truth. Thrice happy they, whose docile tempers improve from the instructions of ma-

turer age, and who thereby attain some degree of this necessary knowledge, while it may be useful in directing their conduct.

The turn, which your minds may now take, will fix the happiness or misery of your future life; and, I am too nearly concerned for your welfare, not to be most anxiously solicitous that you may be early lead into so just a way of thinking as will be productive to you of a prudent, rational behaviour, and which will secure to you a lasting felicity. You were old enough, before our separation, to convince me that Heaven had not denied you a good natural understanding: this, if properly cultivated, will set you above that trifling disposition, too common among the female world, which makes youth ridiculous, maturity insignificant, and old age contemptible. It is therefore needless to enlarge on that head, since good sense is there the best adviser; and without it, all admonitions or directions on the subject would be as fruitless as to lay down rules for the conduct or for the actions of an idiot.

There is no room to doubt but that sufficient care will be taken to give you a polite education; yet, a religious one is still of greater consequence: necessary as the former is for your making a proper figure in the world, and for your being well accepted in it, the latter is yet more so to secure to you the approbation of the greatest and best of Beings, on whose favour depends your everlasting happiness: let, therefore, your duty to God be ever the first and principal object of your care: as your Creator and Governor, he claims adoration and obedience; as your father and friend, he demands submissive duty and affection. Remember, that from this common pa-



ent of the universe, you received your life; that, to his general providence, you owe the continuance of it; and to his bounty you are indebted for all the health, ease, advantages, or enjoyments, which help to make that life agreeable. A sense of benefits received naturally inspires a grateful disposition, with a desire of making suitable returns. All that can here be made, for innumerable favours every moment bestowed, is a thankful acknowledgment, and a willing obedience: in these be never wanting.

Make it an invariable rule to begin and to end the day with a solemn address to the Deity; I mean not by this, what is commonly, with too much propriety, called saying of prayers, namely a customary repetition of a few good words, without either devotion or attention, than which nothing is more inexcusable and affrontive to the Deity: it is the homage of the heart which can alone be accepted by him. Expressions of our absolute dependance on, and of our entire resignation to him; thanksgivings for the mercies already received; petitions for those blessings it is fit for us to pray for; and intercessions for all our fellow-creatures, compose the principal parts of this duty; which may be comprised in very few words, or may be more enlarged upon, as the circumstances of time and disposition may render most suitable, for it is not the length, but the sincerity and attention of our prayers, which will make them efficacious. A good heart, joined to a tolerable understanding, will seldom be at a loss for proper words, with which to clothe these sentiments; and all persons, being best acquainted with their own particular circumstances, may reasonably be supposed best qualified for adapting their petitions and acknowledgments to them;

—♦—
but for those, who are of a different opinion, there are many excellent forms of prayer already composed: amongst these, none, that I know of, are equal to Doctor Hoadly's, the late Bishop of Winchester, which I recommend to your perusal and use: in the preface to them, you will find better instructions on this head than I am capable of giving, and to these I refer you.

It is acknowledged that our petitions, cannot in any degree alter the intention of a Being, who is in himself invariable, and without a possibility of change; all that can be expected from them is, that, by bettering ourselves, they will render us more proper objects of his favourable regard; and this must necessarily be the result of a serious, regular, and constant discharge of this branch of our duty; for it is scarcely possible to offer up our sincere and fervent devotions to Heaven, every morning and evening, without leaving on our minds such useful impressions as will naturally dispose us to a ready and cheerful obedience, and will inspire a filial fear of offending—the best security virtue can have. As you value your own happiness, let not the force of bad examples ever lead you into an habitual disuse of secret prayer; nor let an unpardonable negligence so far prevail on you as to make you rest satisfied with a formal, customary, inattentive repetition of some well chosen words, let your heart and attention always go with your lips, and, experience will soon convince you, that this permission of addressing the supreme Being is the most valuable prerogative of human nature; the chief, nay the only support, under all the distresses and calamities to which this state of sin and misery is liable; the highest rational satisfaction the mind is capable of, on this side the grave; and the best pre-



parative for everlasting happiness beyond it. This is a duty ever in your own power, and therefore you only will be culpable by the omission of it.

Public worship may not always be accessible, but whenever it is, do not wilfully neglect the service of the church, at least on Sundays; and let your behaviour there be adapted to the solemnity of the place, and to the intention of the meeting. Regard neither the actions, nor the dress of others; let not your eyes rove in search of acquaintance, but in the time of divine service avoid, as much as possible, all complimentary civilities, of which there is too great an intercourse in most of our churches; remember that your only business there is to pay a solemn act of devotion to Almighty God; and let every part of your conduct be suitable to this great end. If you hear a good sermon, treasure it in your memory, that you may reap all the benefit it was capable of imparting; if you should hear an indifferent one, some good things must be in it, retain those, and let the remainder be buried in oblivion: ridicule not the preacher, who no doubt has done his best, and who is rather the object of pity, than of contempt for having been placed in a situation of life, to which his talents were not equal: he perhaps may be a good man tho' he be not a great orator.

I would also recommend to you the early and frequent participation of the communion, or, what is commonly called, RECEIVING THE SACRAMENT, as the indispensable duty of every christian: there is no institution of our religion more simple, plain, and intelligible, than this, as delivered to us by our Saviour; and most of the elaborate treatises written on this subject have served only to puzzle and to disturb weak



minds, by throwing the dark veil of superstition and of human invention over a plain positive command, given by him in so explicit a manner, as to be easily comprehended by the meanest capacity, and which is doubtless in the power of all his sincere followers to pay an acceptable obedience to. Nothing has more contributed to the neglect of this duty than the numerous well meaning books which have been written to enjoin a month's or a week's preparation, as previously necessary to the due performance of it; by which means filling the minds of many with needless terror, putting it even out of the power of some to receive it at all, and, inducing great numbers to rest satisfied with doing it only once or twice a year, on some high festival; whereas, it was certainly the constant custom of the apostles and primitive christians, on every Sunday; and it ought to be received by us, as often as it is administered in the church we frequent: which in most places is but once in a month. Nor do I think it excusable at any time, to turn our backs upon the table we see prepared for that purpose, on pretence of not being fit to partake worthily of it: the best, the only true preparation for this, and for every other part of religious duty, is a good and virtuous life, by which the mind is constantly kept in such a devotional frame, as to require but a little recollection to be suited to any particular act of worship or of obedience that may occasionally offer; and, without a good and virtuous life, there cannot be a greater, or more fatal mistake than to suppose, that a few days, or weeks, spent in humiliation and prayer, will render us at all the more acceptable to the Deity, or that we should be thereby better fitted for any one instance of that duty, which we must universally pay, to be either ap-

proved by him, or to be advantageous to ourselves. I would not therefore advise you to read any of those "weekly preparatives," which are too apt to lead the mind into error, by teaching it to rest in a mere shadow of piety, wherein there is nothing rationally satisfactory. The best books, which I have ever met with on the subject, are Bishop "Hoadley's Plain Account of the Nature and End of the Sacrament of the Lord's Supper," and "Nelson's Great Duty of frequenting the Christian sacrifice". To the former are annexed the prayers which I before mentioned: these are well worth your attentive perusal. The design of the institution is therein fully explained, agreeably both to scripture and to reason; stript of that veil of mystery which has been industriously thrown over it by designing, or by mistaken men; and it is there laid as plainly open to every capacity as it was at first left us by our great Master. Read *these books* with due attention: you will there find every necessary instruction concerning the rite, and every reasonable inducement to the constant, and conscientious performance of it.

The sincere practice of religious duties naturally leads to the proper discharge of the social, which may be all comprehended in that one great general rule of *doing unto others as you would they should do to you*; but, of these, more particularly hereafter.

I shall first give you my advice concerning EMPLOYMENT: it being of great moment to set out in life in such a method as may be useful to yourself and beneficial to others.

Time is valuable, it's loss is irretrievable! The remembrance of having made a bad use of it, must be one of the sharpest tortures to those who are on the brink of eternity! And, what



can yield a more displeasing retrospect, than whole years idled away in an irrational insignificant manner; examples of which are continually before our eyes! Look on every day as a blank sheet of paper put into your hands to be filled up; remember the characters will remain to endless ages, and that they never can be expunged: be careful, therefore, not to write any thing but what you may read with pleasure, a thousand years after.

I would not be understood in a sense so strict as might debar you from any innocent amusement, suitable to your age, and agreeable to your inclination: diversions, properly regulated, are not only allowable, they are absolutely necessary to youth, and are never criminal, but when taken to excess: that is, when they engross the whole thought, when they are made the chief business of life, they then give a distaste to every valuable employment; and, by a sort of infatuation, leave the mind in a state of restless impatience from the conclusion of one until the commencement of another. This is the unfortunate disposition of many: guard most carefully against it, for nothing can be attended with more pernicious consequences. A little observation will convince you, that there is not, amongst the human species, a set of more miserable beings than those who cannot live out of a constant succession of diversions; these people have no comprehension of the more satisfactory pleasure to be found in retirement: thought is insupportable, and consequently solitude must be intolerable to them; they are a burthen to themselves, and are a pest to their acquaintance, by vainly seeking for happiness in company, where they are seldom acceptable. I say vainly, for true happiness exists only in the mind,



nothing foreign can give it. The utmost to be attained, by what is called a gay life, is a short forgetfulness of misery, to be felt with accumulated anguish in every interval of reflection. This restless temper is frequently the product of a too eager pursuit of pleasure in the early part of life, to the neglect of those valuable improvements which would lay the foundation of a more solid and permanent felicity. Youth is the season for diversions, but it is also the season for acquiring knowledge, for fixing useful habits, and for laying in a stock of such well chosen materials, as may grow into a serene happiness, which will increase with every added year of life, and will bloom in the fullest perfection at the decline of it. The great art of education, consists in assigning to each it's proper place, in such a manner that the one shall never become irksome by intrenching on the other. Our separation having taken from me the pleasing task of endeavouring, to the best of my ability, to suit them occasionally, as might be most conducive both to your profit and pleasure, it only remains for me to give you general rules, which, indeed, accidents may make it necessary sometimes to vary: those however must be left to your own discretion, and, I am convinced, that you have a sufficient share of understanding to be very capable of making advantageously such casual regulations to yourself, if the inclination be not wanting. It is an excellent method, to appropriate the morning wholly to improvement; the afternoon may then be allowed to diversions; under the last head, I place company, books of the amusing kind, and entertaining productions of the needle, as well as plays, balls, cards, &c. which more commonly go by the name



of diversions: the afternoon, and evening, till supper, may by these be employed with innocence and propriety; but let not one of them ever be suffered to intrude on the former part of the day, which should be always devoted to more useful employments. One half hour, or more, either before or immediately after breakfast, I would have you constantly give to the attentive perusal of some rationally pious author, or to some part of the new Testament, with which, and indeed with the whole scripture, you ought to make yourself perfectly acquainted as the basis on which your religion is founded. From this practice, you will reap more real benefit than can be supposed by those who have never made the experiment. The other hours may be divided amongst those necessary and polite acquisitions which are suitable to your sex, age, and rank in life.

STUDY *your own language* thoroughly, that you may speak correctly, and write grammatically: do not content yourself with the common use of words, which custom has taught you from the cradle, but learn from whence they are derived, and what are their proper significations. FRENCH you ought to be as well acquainted with as ENGLISH; and ITALIAN might, without much difficulty, be added. Acquire a good knowledge of history; that of your own country first, then of the other European nations: read them, not with a view to amuse, but to improve your mind; and to that end make reflections on what you have read, which may be useful to yourself, and will render your conversation agreeable to others. Learn so much of GEOGRAPHY, as to form a just idea of the situation of places, mentioned in any author, and this will make history more entertaining to



you. It is necessary for you to be perfect in THE FOUR FIRST RULES OF ARITHMETIC; more, you can never have occasion for, and the mind should not be burthened with needless application. MUSIC and DRAWING are accomplishments well worth the trouble of attaining, if your inclination and genius lead to either, if not do not attempt them, for it will be only much time, and great labour unprofitably thrown away; it being next to impossible to arrive at any degree of perfection in those arts, by the dint of perseverance only, if a good ear, and a native genius be wanting. The study of NATURAL PHILOSOPHY, you will find both pleasing and instructive: pleasing, from the continual new discoveries to be made in the innumerably various beauties of nature; a most agreeable gratification of that desire of knowledge wisely implanted in the human mind; and highly instructive, as those discoveries lead to the contemplation of the great Author of nature, whose wisdom and goodness so conspicuously shine through all his works, that it is impossible to reflect seriously on them, without admiration and gratitude. These, my dear, are but a few of those mental improvements I would recommend to you; indeed, there is no branch of knowledge that your capacity is equal to, and which you have an opportunity of acquiring that, I think, ought to be neglected. It has been objected against all female learning, beyond that of household economy, that it tends only to fill the minds of the sex with a conceited vanity, which sets them above their proper business; occasions an indifference to, if not a total neglect of, their family affairs; and serves only to render them useless wives, and impertinent companions. It must be confessed, that



some reading ladies have given but too much cause for this objection; and could it be proved to hold good throughout the sex, it would certainly be right to confine their improvements within the narrow limits of the nursery, of the kitchen, and the confectionary; but, I believe, it will, upon examination, be found, that such ill consequences proceed chiefly from too great an imbecility of mind to be capable of much enlargement, or from a mere affectation of knowledge, void of all reality. Vanity is never the result of understanding: a sensible woman will soon be convinced, that all the learning her utmost application can make her mistress of, will be, from the difference of her education, in many points, inferior to that of a school-boy. This reflection will keep her always humble, and will be an effectual check to that loquacity which renders some women such insupportable companions.

The management of all domestic affairs is certainly the proper business of woman; and, unfashionably rustic as such an assertion may be thought, it is not beneath the dignity of any lady, however high her rank, to know how to educate her children, and to govern her servants; how to order an elegant table, with economy; and to manage her whole family with prudence, regularity, and method: if in these she be defective, whatever may be her attainments in any other kinds of knowledge, she will act out of character; and, by not moving in her proper sphere, she will become rather the object of ridicule than of approbation. But, I believe, it may with truth be affirmed, that the neglect of these domestic concerns has much more frequently proceeded from an exorbitant love of diversions; from a ridiculous fond-



ness for dress and gallantry; or, from a mistaken pride, which has placed such duties in a servile light, from whence they have been considered as fit only for the employment of dependents, and below the attention of a fine lady, than from too great an attachment to mental improvements; yet, from whatever cause such a neglect proceeds, it is equally unjustifiable. If any thing can be urged in vindication of a custom, unknown to our ancestors, which the prevalence of fashion has made so general amongst the modern ladies; I mean, that of committing to the care and discretionary power of different servants the sole management of their family affairs. Nothing certainly can be alledged in defence of an ignorance, in things this nature, which renders a lady incapable of giving proper directions on all occasions; an ignorance which, in ever so exalted a station, will render her contemptible, even to those servants on whose understanding and fidelity she becomes dependent for the regularity of her house, for the propriety, elegance, and frugality of her table; which last article is seldom regarded by such sort of people, who too frequently impose on those by whom they are thus implicitly trusted. Make yourself, therefore, so thoroughly acquainted with the most proper method of conducting a family, and with the necessary expence which every article, in proportion to their number, will occasion, that you may come to a reasonable certainty of not being materially deceived, without the ridiculous drudgery of following your servants continually, and meanly peeping into every obscure corner of your house; nor is this at all difficult to attain, as it requires nothing more than an attentive observation.

It is, of late, in most great families, become too



much the custom to be long upon the books of every tradesman they employ: to assign a reason for this, is foreign to my purpose; but, I am certain it would, in general, be better both for themselves, and for the people they deal with, never to be on them at all; and what difficulty or inconvenience can arise, in a well regulated family, from commissioning the steward or housekeeper to pay for every thing at the time when it is brought in? This obsolete practice, tho' in itself very laudable, is not at present and perhaps never may be again, authorized by fashion; however let it be a rule with you to contract as few debts as possible: most things are to be purchased, both better in their kind, and at a lower price, by paying for them at the time of purchasing; but if, to avoid the supposed trouble of frequent trifling disbursements, you choose to have the lesser articles thrown together in a bill, let a note of the quantity and price be brought with every such parcel; file these notes, compare them with the bill when delivered in, and let such bills be regularly paid every quarter; for it is not reasonable to expect that a tradesman should give longer credit, without making up the interest of his money by an advanced price on what he sells; and, be assured, if you find it inconvenient to pay at the end of three months, that inconvenience must arise from living at too great an expense, and will consequently increase in six months, and grow still greater at the end of the year. By making short payments, you will become the sooner sensible of such a mistake; and you will find it, at first, more easy to retrench any supernumeraries than after having been long habituated to them.



If your house be superintended by a housekeeper, and your servants are accountable to her, let your housekeeper be accountable to yourself, and let her be entirely governed, by your directions, carefully examine her bills, and suffer no extravagancies or unnecessary articles to pass unnoticed. Let these bills be brought to you every morning: what they contain will then be easily recollected, without burthening your memory: your accounts being short, will be adjusted with less trouble, and with more exactness. Should you at any time have an upper servant, whose family and education were superior to that state of subjection to which succeeding misfortunes may have reduced her, she ought to be treated with peculiar indulgence: if she has understanding enough to be conversable, and humility enough always to keep her proper distance, lessen, as much as possible, every painful remembrance of former prospects, by looking on her as an humble friend, and by making her an occasional companion; but never descend to converse with those whose birth, education, and early views in life, were not superior to a state of servitude, their minds being, in general, suited to their station, they are apt to be intoxicated by any degree of familiarity, and to become useless and impertinent. The habit which many ladies have contracted, of talking to, and consulting with their women, has so spoiled that set of servants, that few of them are to be met with, who do not commence their service by giving their unasked opinion of your person, dress, or management, artfully conveyed in the too generally accepted vehicle of flattery; and, if they be allowed in this, they will next proceed to offer their advice on any occasion which may happen to discompose, or ruffle your temper: check,

therefore, the first appearance of such impertinence, by a reprimand sufficiently severe as to prevent a repetition.

Give your orders in a plain, distinct manner, with good nature, joined to a steadiness which will shew they must be punctually obeyed: treat all your domestics with such mildness and affability, that you may be served rather out of affection than from fear: let them live happily under you; give them leisure for their own business; time for innocent recreation, and more especially for attending the public service of the church, to be instructed in their duty to God, without which, you have no right to expect the discharge of that owing to yourself. When wrong, tell them calmly of their faults: if they amend not after two or three such rebukes, dismiss them: but never descend to passion and scolding, which are inconsistent with a good understanding, and beneath the dignity of a gentlewoman. Be very exact in your hours, without which there can be no order in your family: I mean those of rising, eating, &c. Require from your servants punctuality in these, and never be yourself the cause of breaking through the rules you have laid down, by deferring breakfast, putting back the dinner, or by letting it grow cold on the table, to wait your dressing; customs from which many ladies introduce confusion; and bring their orders into neglect. Be always dressed, at least, half an hour before dinner. Having mentioned this important article, I must be allowed a little digression on the subject.

Whatever time is taken up in DRESS, beyond what is necessary to decency and cleanliness, may be looked upon, to say no worse, as a vacuum in life. By decency, I mean such a habit as is suitable to



your rank and fortune: an ill placed finery, inconsistent with either, is not ornamental, but ridiculous: a compliance with fashion, so far as to avoid the affectation of singularity, is necessary; but to run into the extreme of fashions, more especially those which are inconvenient, is the certain proof of a weak mind. Have a better opinion of yourself than to suppose you can receive any additional merit from the adventitious ornaments of dress: leave the study of the toilet to those who are adapted to it: I mean that insignificant set of females, whose whole life from the cradle to the coffin, is but a varied scene of trifling, and whose intellects fit them not for any thing beyond it: such as these may be allowed to pass whole mornings at their looking glass, in the important business of suiting a set of ribbons, adjusting a few curls, or determining the position of a patch; one, perhaps, of their most innocent ways of idling; but let as small a portion of *your* time as possible be taken up in dressing; be always perfectly clean and neat, both in your person and clothes, equally so alone, as when in company: look upon all beyond this, as immaterial in itself, any farther than as the different ranks of mankind have made some distinction in habit, generally esteemed necessary; and, remember, that it is never the dress, however sumptuous, which reflects dignity and honour on the person, it is rank and merit which gives consequence to dress. But to return:

It is your own steadiness and example of regularity which alone can preserve uninterrupted order in your family: if, by forgetfulness or inattention, you at any time suffer your commands to be disobeyed with impunity, your servants will avail themselves of such



neglect and degenerate into a habit of carelessness till repeated faults, of which this is properly the source, rouse you into anger, which an even hand would never have made necessary. Be not whimsical or capricious in your likings; approve with judgment, and condemn with reason, that acting right may be as certainly the means of obtaining your favour, as the contrary may be of incurring your displeasure.

From what has been said, you will perceive, that in order to the proper discharge of your domestic duties, it is absolutely necessary for you to have a perfect knowledge of every branch of household economy, without which you can neither correct what is wrong, approve what is right, nor give directions with propriety: it is the want of this knowledge which reduces many a fine lady's family to a state of the utmost confusion and disorder, on the sudden removal of a managing servant, until the place be supplied by a successor of equal ability. How much out of character, how ridiculous must the mistress of a family appear, who is entirely incapable of giving practical orders on such an occasion; let that never be *your* case! Remember, my dear, this is the only proper temporal business assigned you by Providence, and in a thing so indispensably needful, so easily attained, where so little study or application is necessary to arrive at the most commendable degree of it, the want even of perfection is almost inexcusable; make yourself mistress of the theory, that you may be able the more readily to reduce it into practice: when you have a family to command, let it's care always employ your principal attention, and let every part of it be subjected to your own inspection. If you rise early, a custom, I hope, you

have not left off, since you was with me : if you waste no unnecessary time in dressing, and if you conduct your house in a regular method, you will find many vacant hours unfilled by this material business, and no objection can be made to your employing them in such improvements of the mind as are most suitable to your genius and inclination. I believe no man of understanding will think that, under such regulations, a woman will either make a less agreeable companion, a less useful wife, a less careful mother, or a worse mistress of a family, for all the additional knowledge her industry and application can acquire.

The morning being always thus advantageously engaged, the latter part of the day, as I before said, may be given to relaxation and amusement: some of these hours may be very agreeably and usefully employed, by entertaining books; the titles of a few of which, together with some of a religious and instructive kind, are annexed, as a specimen of what I would recommend to your persual.

Tillotson's Sermons,
Hoadley's Sermons,
Sherlock's Sermons,
Clarke's Sermons,
Seed's Sermons,
Locke, Woolaston,
Mason on Self-Knowledge,
Young's Night Thoughts,
Seneca's Morals,
Cicero's Works,
Collier's Antoninus,
Epictetus,
Leonidas,
Pope's Essay on Man,

—♦—
Rapin's History of England,
Hook's or Echard's Roman History,
Universal History,
Potter's Antiquities,
Kennet's Antiquities,
The Spectators,
The Guardians,
Thomson's Seasons,
Pope's Translations of Homer's Iliad and Odyssey, &c.

From these you may form a judgment of that sort of reading, which will be both useful and entertaining to you. I have mentioned only those Practical Sermons, which I thought would more directly influence your conduct in life. Our rule of faith should be taken from the Scripture alone, which we must understand for ourselves; therefore, the controverted opinions of others serve in general rather to puzzle than to improve the mind.

Never give yourself the trouble of reading NOVELS and ROMANCES; tho' many of them contain some good morals, they are not worth searching for where so much rubbish is intermixed. It is like searching for a few small diamonds among mountains of dirt and trash, which, when found, are too inconsiderable to answer the pains in attaining them; yet, ridiculous as these fictitious tales generally are, they are so artfully managed as to excite an idle curiosity to find the conclusion, by which means the reader is drawn on through a tiresome length of foolish adventures, to the common catastrophe of a wedding, or a funeral; from which useless knowledge neither pleasure nor profit accrues. The best I have met



with of these kinds of writings, to say no worse, it is little better than entire loss of time to peruse ; but some of them have more pernicious consequences, by drawing characters which never exist in life, by representing persons and things in a false and extravagant light ; and by a series of improbable causes, bringing on impossible events, they are apt to give a romantic turn to the mind, which is often productive of great errors in judgment, and of fatal mistakes in conduct : of this I have seen frequent instances, and therefore advise you never to read this sort of scribbling.

WORK OF THE NEEDLE which employs the fancy, may, if it suits your inclination, be sometimes a pretty amusement ; but, let this employment never extend to large pieces, beyond what can be accomplished by yourself without assistance. There is not a greater extravagance, under the specious name of good housewifery, than the furnishing of houses in this manner : whole apartments have been seen thus ornamented by the supposed work of a lady, who, perhaps, never shaded two leaves in the artificial forest, but has paid four times it's value to the several people employed in bringing it to perfection. The expence of these tedious pieces of work, I speak of experimentally, having many years past, undertaken one of them, which, when finished, was not worth fifteen pounds, yet, by a computation since made, it did not cost less than fifty, in the hire and maintenance of the people employed in it : this, indeed, was at the age of seventeen, when the thoughtless inexperience of youth could alone excuse such a piece of folly. EMBROIDERIES IN GOLD, SILVER, OR SHADES OF SILK, come within a narrow compass : work of that kind, which may, without calling in expensive assistance,



or tiring the fancy, be finished in a summer, will be a well chosen change of amusement, and may as there are three of you, be made much more agreeable by one alternately reading aloud, while the other two are thus employed. All kinds of what is called *plain work*, tho' no very polite accomplishment, you must be so well versed in as to be able to cut out, make, or mend your own linen: some fathers and some husbands, choose to have their daughters and their wives thus attired in the labour of their own hands; and, from a mistaken notion, believe this to be the great criterion of frugal economy; where that happens to be the inclination, or opinion of either, it ought always to be readily complied with; but exclusive of such a motive, I see no other which makes the practical part necessary to any lady, excepting indeed where there is such a narrowness of fortune, as admits not conveniently the keeping a servant, to whom such exercises of the needle much more properly appertain.

The THEATRE, which, by the indefatigable labour of the inimitable Mr. Garrick, has been brought to very great perfection, will afford you an equally rational and improving entertainment. Your judgment will not now be called in question, nor will your modesty be offended by the indecent ribaldry of those authors, who, to their defect in wit, have added the want of good sense and of good manners. Faults of this kind, which, from a blameable compliance with a corrupted taste, have sometimes crept into the works of good writers, have been, by his prudent direction, generally rectified or omitted on the stage: you may now see many of the best plays performed in the best manner. Do not, however, go to any of which



you have not before heard the character: be present only at those, which are approved by persons of understanding and virtue, as calculated to answer the proper ends of the theatre: namely, that of conveying instruction in the most pleasing method. Attend to the sentiment, apply the moral, and then you cannot, I think, pass an evening in a more useful, or in a more entertaining diversion.

DANCING may also take it's turn as a healthful exercise, and as generally suitable to the taste and gaiety of young minds.

Part of those hours appropriated to relaxation must of necessity be less agreeably taken up in the paying and receiving VISITS OF MERE CEREMONY AND CIVILITY; a tribute, by custom authorized, and by good manners enjoined: in *these*, when the conversation is only insignificant, join in it with an apparent satisfaction; talk of the elegance of a birth day suit, the pattern of a lace, the judicious assortment of jewels, the cut of a ruffle, or the set of a sleeve, with an unaffected ease; not according to the rank they hold in your estimation, but proportioned to the consequence they may be of in the opinion of those you are conversing with. The great art of pleasing is to appear pleased with others: suffer not, then, an ill-bred absence of thought, or a contemptuous sneer, ever to betray a conscious superiority of understanding, always productive of ill-nature and dislike; suit yourself to the capacity and to the taste of your company, when that taste is confined to harmless trifles; but, where it is so far depraved as to delight in cruel sarcasms on the absent, to be pleased with discovering the blemishes in a good character, or in repeating the greater faults of a bad one;



in this case, religion and humanity forbid the least degree of assent: if you have not any knowledge of the persons thus unhappily sacrificed to envy or to malice, and consequently are ignorant as to the truth or falsehood of such aspersions, always suspect them to be ill-grounded, or, at least, greatly exaggerated: shew your disapprobation by a silent gravity, and by taking the first opportunity to change the subject; but, where any acquaintance with the character in question gives room for defending it, let not an ill-timed complaisance prevail over justice: vindicate injured innocence with all the freedom and warmth of an unrestrained benevolence; and, where the faults of the guilty will admit of palliation, urge all which truth can allow, in mitigation of error. From this method, besides the pleasure arising from the consciousness of a strict conformity to the great rule of “doing as you would be done by;” you will also reap to yourself the benefit of being less frequently pestered with themes ever painful to humane dispositions. If, unfortunately, you have some acquaintance, whose malevolence of heart no sentiment of virtue, no check of good manners, can restrain from these malicious sallies of ill-nature; to them let your visits be made as seldom, and as short, as decency will permit, there being neither benefit nor satisfaction to be found in such company, amongst whom only cards may be introduced with any advantage: on this account it will be proper for you to know how to play at the games most in use, because it is an argument of great folly to engage in any thing without doing it well; but, this is a diversion, which I hope you will have no fondness for, as it is in itself, to say no worse, very insignificant.

With persons for whom you



have no esteem, good breeding may oblige you to keep up an intercourse of ceremonious visits; but politeness enjoins not the length or frequency of them: here inclination may be followed without a breach of civility; there is no tax upon intimacy, but from choice: that choice should be founded on merit, the certainty whereof you cannot be too careful in previously examining, for great caution is necessary not to be deceived by specious appearances: a plausible behaviour, often, on a superficial knowledge, creates a prepossession in favour of persons, who, viewed nearly, may be found to have no claim to esteem. The forming a precipitant judgment sometimes leads into an unwary intimacy, which it may prove absolutely necessary to break off, and yet that breach may be attended with innumerable inconveniences; nay, perhaps, with very material and lasting ill consequences. Prudence, therefore, here enjoins the greatest circumspection.

Few people are capable of FRIENDSHIP, and still fewer have all the qualifications one would choose in a friend: the fundamental point is a virtuous disposition; but, to that should be added, a good understanding, solid judgment, sweetness of temper, steadiness of mind, freedom of behaviour, and sincerity of heart. Seldom as these are to be found united, never make a bosom friend of one greatly deficient in either. Be slow in contracting friendship, and invariably constant in maintaining it. Expect not many friends, but think yourself happy, if, through life, you meet with one or two who deserve that name, and have all the requisites for so valuable a relation. This may justly be deemed the highest blessing of mortality: uninterrupted health has the general voice;

but, in my opinion, such a friendship as much deserves the preference, as the mental pleasures, both in nature and degree, exceed the corporeal. The weaknesses, the pains of the body, may be inexpressibly alleviated by the conversation of a person, by affection endeared, by reason approved; whose tender sympathy partakes your afflictions and shares your enjoyments; who is steady in the correction, but mild in the reproof of your faults: like a guardian angel, ever watchful to warn you of unforeseen danger, and, by timely admonitions, to prevent the mistakes incident to human frailty, and to self partiality: this is the true office of friendship. With such a friend, no state of life can be absolutely unhappy; but, destitute of some such connection, Heaven has so formed our natures for this intimate society, that, amidst the affluence of fortune, and in the flow of uninterrupted health, there will be an aching void in the solitary breast, which can never otherwise know a plenitude of happiness. Should the Supreme Disposer of all events bestow on you this superlative gift, to such a friend, let your heart be ever unreservedly open: conceal no secret thought, disguise no latent weakness; but bare your bosom to the faithful probe of honest friendship, and shrink not, tho' it smart beneath the touch; nor, with tenacious pride dislike the person who freely dares to condemn some favourite foible; but, ever open to conviction, hear with attention, and receive with gratitude, the kind reproof which flows from tenderness. When sensible of a fault, be ingenuous in the confession, and sincere and steady in the correction of it.

Happy is her lot, who, in a husband, finds this invaluable friend! Yet, so great is the hazard, so dis-



proportioned the chances, that I could almost wish the dangerous die was never to be thrown for any of you! But, as most probably it may, let me conjure you, my dear girls, if ever any of you take this most important step in life, to proceed with the utmost care and with deliberate circumspection. In fortune and family it is the sole province of your father to direct: he certainly has always an undoubted right to a negative voice, tho' not to a compulsive one: as a child is very justifiable in the refusal of her hand, even to the absolute command of a father, where her heart cannot go with it, so is she extremely culpable, in giving it contrary to his approbation. Here, I must take shame to myself! And, for this unpardonable fault, I justly acknowledge that the subsequent ill consequences of a most unhappy marriage were the proper punishment. This, and every other error in my own conduct, I do, and shall, with the utmost candour, lay open to you, sincerely praying that you may reap the benefit of my experience, and that you may avoid those rocks, on which, either by carelessness, or sometimes, alas, by too much caution, I have been wrecked! But to return:

The chief point to be regarded, in the choice of a companion for life, is a really virtuous principle, and unaffected goodness of heart: without this, you will be continually shocked by indecency, and pained by impiety. So numerous have been the unhappy victims to the ridiculous opinion that "a reformed libertine makes the best husband" that, did not experience daily evince the contrary, one would believe it impossible for a girl, who has a tolerable degree of common understanding, to be made the dupe of so erroneous a position, which has not the least shadow

of reason for it's foundation, and which a small share of observation will prove to be false. A man, who has been long conversant with the worst sort of women, is very apt to contract a bad opinion of, and a contempt for, the sex in general: incapable of esteeming any, he is suspicious of all: jealous without cause, angry without provocation, and his own disturbed imagination is a continual source of ill humour: to this is frequently joined a bad habit of body, the natural consequence of an irregular life, which gives an additional sourness to the temper. What rational prospect of happiness can there be with such a companion? And, that this is the general character of those who are called reformed rakes, observation will certify; but, admit there may be some exceptions, it is a hazard on which no considerate woman would venture the peace of her whole future life. The vanity of those girls, who believe themselves capable of working miracles of this kind, and who give up their persons to men of libertine principles, on the wild expectation of reclaiming them, justly deserves the disappointment, which it will generally meet with; for, believe me, a wife is, of all others, the least likely to succeed in such an attempt. Be it your care to find that virtue in a lover which you must never hope to form in a husband. Good sense and good nature are almost equally requisite: if the former be wanting, it will be next to impossible for you to esteem the person of whose behaviour you may have cause to be ashamed, and mutual esteem is as necessary to happiness in the married state, as mutual affection: without the latter, every day will bring with it some fresh cause of vexation, till repeated quarrels produce a coldness, which will settle into an irreconcilable

aversion, and you will become, not only each other's torment, but the object of contempt to your family and acquaintance.

This quality of good nature is, of all others, the most difficult to be ascertained, on account of the general mistake of blending it with good humour, as if, they were in themselves the same; whereas, in fact, no two principles of action are more essentially different. This may require some explanation. By good nature, I mean, that true benevolence which shares in the felicity of all mankind, which promotes the satisfaction of every individual within the reach of it's ability, which relieves the distressed, comforts the afflicted, diffuses blessings, and communicates happiness, as far as it's sphere of action can extend; and which, in the private scenes of life, will shine conspicuous in the dutiful son, in the affectionate husband, the indulgent father, the faithful friend, and in the compassionate master, both to man and beast; whilst good humour is nothing more than a cheerful, pleasing deportment, arising either from a natural gaiety of mind, or from an affectation of popularity, joined to an affability of behaviour, the result of good-breeding, and from a ready compliance with the taste of every company: this kind of mere good humour is, by far, the most striking quality: it is frequently mistaken for, and complimented with the superior name of real good nature: a man, by this specious appearance, has often acquired that appellation, who, in all the actions of his private life, has been a morose, cruel, revengeful, sullen, haughty tyrant. On the contrary, a man of a truly benevolent disposition, and formed to promote the happiness of all around him, may sometimes, perhaps, from an ill habit of body, an accident-



al vexation, or from a commendable openness of heart, above the meanness of disguise, be guilty of little sallies of peevishness, or of ill humour, which may carry the appearance of ill nature, and may be unjustly thought to proceed from it, by persons who are unacquainted with his true character, and who take ill humour and ill nature to be synonymous terms, though in reality they bear not the least analogy to each other. In order to form a right judgment, it is absolutely necessary to observe this distinction, which will effectually secure you from the dangerous error of taking the shadow for the substance: an irretrievable mistake, pregnant with innumerable consequent evils!

From what has been said, it plainly appears, that the criterion of this amiable virtue is not to be taken from the general opinion: mere good humour being, to all intents and purposes, sufficient, in this particular, to establish the public voice in favour of a man utterly devoid of every humane and benevolent affection of heart. It is only from the less conspicuous scenes of life, the more retired sphere of action, from the artless tenor of domestic conduct, that the real character can, with any certainty, be drawn; these undisguised proclaim the man; but as they shun the glare of light, nor court the noise of popular applause, they pass unnoted, and are seldom known till after an intimate acquaintance: the best method, therefore, to avoid deception in this case, is to lay no stress on outward appearances, which are too often fallacious, but to take the rule of judging from the simple unpolished sentiments of those, whose dependent connections give them an undeniable certainty: who not only see, but hourly feel, the good or bad effects of that disposition, to which they are subjected.



By this, I mean, that if a man is equally respected, esteemed, and beloved by his tenants, by his dependents and domestics, from the substantial farmer to the laborious peasant, from the proud steward to the submissive wretch, who, thankful for employment, humbly obeys the menial tribe, you may justly conclude, he has that true good nature, that real benevolence, which delights in communicating felicity, and enjoys the satisfaction it diffuses; but if, by these, he is despised and hated, served merely from a principle of fear, devoid of affection, which is ever easily discoverable, whatever may be his public character, however favourable the general opinion, be assured, that his disposition is such as can never be productive of domestic happiness. I have been the more particular on this head, as it is one of the most essential qualifications to be regarded, and of all others the most liable to be mistaken.

Never be prevailed with, my dear, to give your hand to a person defective in these material points: secure of virtue, of good nature, and understanding, in a husband, you may be secure of happiness; without the two former it is unattainable, without the latter, in a tolerable degree, it must be very imperfect.

Remember, however, that infallibility is not the property of man, or you may entail disappointment on yourself, by expecting what is never to be found. The best of men are sometimes inconsistent with themselves: they are liable to be hurried, by sudden starts of passion, into expressions and actions which their cooler reason will condemn, they may have some oddities of behaviour, some peculiarities of temper; they may be subject to accidental ill humour, or to whimsical complaints. Blemishes of this kind often

shade the brightest character, but they are never destructive of mutual felicity, unless when they are made so by an improper resentment, or by an ill judged opposition. Reason can never be heard by passion: the offer of it tends only to inflame the more: when cooled, and in his usual temper, the man of understanding, if he has been wrong, will suggest to himself all that could be urged against him: the man of good nature will, unupbraided, own his error: contradiction at the time, is, therefore, wholly unserviceable, and highly imprudent: an after repetition, equally unnecessary, and injudicious. Any peculiarities in the temper or behaviour, ought to be properly represented, in the tenderest and most friendly manner; and, if the representation of them be made discreetly, it will generally be well taken; but if they are so habitual as not easily to be altered, strike not too often upon the inharmonious string, rather let them pass as if unobserved. Such a cheerful compliance will better cement your union; and they may be made easy to yourself, by reflecting on the superior good qualities, by which these trifling faults are so greatly overbalanced. You must remember, my dear, these rules are laid down, on the supposition of your being united to a person who possesses the three essential qualifications for happiness before mentioned: in this case, no farther direction is necessary, but that you strictly perform the duty of a wife, namely, to love, to honour, and obey. The two first articles are a tribute so indispensably due to merit, that they must be paid by inclination; and they naturally lead to the performance of the last, which will not only be an easy, but a pleasing task, since nothing can ever be enjoined, by such a person, which is in itself improper; and

few things will, which can with any reason, be disagreeable to you. Here should this subject end, were it not more than possible for you, after all which has been urged, to be led, by some inferior motive, to the neglect of the primary caution, and, either from an opinion too hastily entertained, from an unaccountable partiality, or from the powerful prevalence of persuasion, you may be unfortunately induced to give your hand to a man, whose bad heart, and morose temper, concealed by a well-practised dissimulation, may render every flattering hope of happiness abortive. May Heaven, in mercy, guard you from this fatal error! Such a companion is the worst of all temporal ills, a deadly potion, which embitters every social scene of life, damps every rising joy, and banishes that cheerful temper, which alone can give a true relish to the blessings of mortality. Most sincerely do I pray that this may never be your lot! and I hope your prudent circumspection will be sufficient to guard you from the danger. But the bare possibility of such an event, renders it necessary to lay down a few rules for maintaining some degree of ease, under such a deprivation of happiness. This is by far the most difficult part of my present undertaking: here it is difficult to advise, and more difficult to practise. The subject, also, is too extensive to be minutely treated within the compass of a letter, which must confine me to the most material points only: in these, I shall give you the best directions in my power, ardently wishing that you may never have occasion to make use of them. The being united to a man of irreligious principles renders it impossible to discharge a great part of the proper duty of a wife: to name but one instance; obedience will



be rendered impracticable, by frequent injunctions inconsistent with, and contrary to the higher obligations of morality. This is not mere supposition, but deduced from facts, which I have too often seen, and can attest. Where this happens, the reasons for non-compliance, ought to be offered in a plain, strong, good-natured manner; there is, at least, a chance of success from being heard; but should those reasons be rejected, or the hearing of them refused, and silence on the subject enjoined, (which is most probable, few people caring to hear what they know to be right, when determined not to appear convinced by it) in this obey, nor farther urge the argument. Keep, however, steady to your principles, and neither through persuasion nor threats be prevailed with to act contrary to them: all commands repugnant to the laws of christianity, it is your indispensable duty to disobey: all requests that are inconsistent with prudence, or incompatible with the rank and character which you ought to maintain in life, it is your interest to refuse: a compliance with the former would be criminal, a consent to the latter highly indiscreet; and it might thereby subject you to general censure; for, a man capable of requiring from his wife what he knows to be in itself wrong, is equally capable of throwing the whole blame of such misconduct on her, and of afterwards upbraiding her for a behaviour, to which he will, upon the same principle, disown that he has been accessory. Many similar instances have come within the compass of my own observation. In things of a less material nature, which are neither criminal in themselves nor pernicious in their consequences, always acquiesce, if insisted on, however disagreeable they may be to your own tem-



per and inclination: such a compliance will evidently prove that your refusal, in the other cases, proceeds not from a spirit of contradiction, but merely from a just regard to that superior duty, which can never be infringed with impunity: passion may resent, but reason must approve, this conduct; and, therefore, it is the most likely method, in time, to make a favourable impression; but, failing, you will, at least enjoy that satisfactory self-approbation, which is the inseparable attendant of a truly religious and rational deportment.

Should the painful task of dealing with a morose, tyrannical temper, be assigned to you, there is little more to be recommended than a patient submission to an evil which admits not of a remedy. Ill nature is increased, and obstinacy confirmed by opposition: the less such a temper is contradicted, the more supportable will it be to those who are under it's baneful influence. When all endeavours to please are ineffectual, and, when a man seems determined to find fault with every thing, as if his chief pleasure consisted in tormenting those about him, it requires a more than common degree of patience and resolution to forbear uttering those reproaches, which such a behaviour may be justly allowed to deserve; yet, it is absolutely necessary to the maintaining any tolerable degree of ease, not only to restrain all expressions of resentment, but even those disdainful looks, which are apt to accompany a contemptuous silence, both equally tending to increase the malady. This wretched delight of giving pain, is most unwearied in the search of matter for it's gratification, and can either find, or unaccountably form it, in almost all the occurrences of life; but, when suffered unobstructed, and unregarded, to run



it's malicious course, it will quickly vent it's blunted arrows, and die of disappointment, whilst all endeavours to appease, all complaints of unkindness, will but sharpen against yourself the weapon's edge; and, by appearing sensible of the wound, will give the wished-for satisfaction to him who inflicts it. Prudence, in this case, directs more than ordinary circumspection, that every part of your behaviour may be as blameless as possible, even to the abstaining from the least appearance of evil; and, after you have, to the utmost of your power, strove to merit approbation, expect not to meet with it; by these means, you will escape the mortification of being disappointed, which, often repeated, is apt to give a gloomy sourness to the temper, incompatible with any degree of contentment. You must, also, in this situation learn to be satisfied with the consciousness of acting right, according to your best abilities; and, should look with an unconcerned indifference on the reception of every successful attempt to please.

This, it must be owned, is a difficult lesson of philosophy: it requires no less than an absolute command over the passions; but let it be remembered, that such a command will itself most amply recompense every difficulty; it will compensate every pain which it may cost in the attainment: besides, it is, I believe, the only way to preserve any tranquillity of mind, under so disagreeable a connection.

As the want of understanding is by no art to be concealed, by no address to be disguised, it might be supposed impossible for a woman of sense to unite herself to a person whose deficiency in this respect, would destroy that rational society, which constitutes the chief happiness of such an union; yet, here, how often has



the weakness of female judgment been conspicuous ! The advantages of great superiority in rank or fortune have frequently proved so irresistible a temptation, as, in opinion, to outweigh not only the folly, but even the vices of it's possessor. A grand mistake, ever tacitly acknowledged by a subsequent repentance, when the expected pleasures of affluence, equipage, and all the glittering pomp of useless pageantry, have been experimentally found insufficient to balance the deprivation of that constant satisfaction, which results from the social joy of conversing with a reasonable friend ! Weak as this motive must be acknowledged, it is more excusable than another, which, I fear, has sometimes predominated, I mean, so great a love of sway, as to induce her to give the preference to a person of weak intellects, in hopes thereby of holding, uncontrolled, the reins of government. The expectation is, in fact, ill-grounded : obstinacy and pride being generally the companions of folly, the silliest people are usually the most tenacious of their opinions ; and, consequently, the most difficult of all others to be managed ; but, admit the contrary, the principle is in itself bad, it tends to invert the order of nature, and to counteract the design of Providence.

A woman can never be seen in a more ridiculous light, than when she appears to govern her husband : if unfortunately, the superiority of understanding be on her side, the apparent consciousness of that superiority betrays a weakness which renders her contemptible in the sight of every considerate person ; and may, very probably, fix in his mind a dislike never to be eradicated. If this case, should ever be your's, remember, that some degree of dissimulation



is commendable, so far as to let your husband's defects appear unobserved. When he judges wrong, never flatly contradict, but lead him insensibly into another opinion, in a manner so discreet as may seem entirely his own; and, let the whole credit of every prudent determination rest on him, without indulging the foolish vanity of claiming any merit to yourself: thus, a person of but an indifferent capacity, may be so assisted as, in many instances, to shine with a borrowed lustre, scarcely distinguishable from that which is natural, and, by degrees, he may be brought into a kind of mechanical method of acting properly, in all the common occurrences of life. Odd, as this position may seem, it is founded in fact, and, I have seen the method successfully practised by more than one person, where a weak mind, on the governed side, has been so prudently set off as to appear the sole director, like the statue of the Delphic god, which was thought to give forth it's own oracles, whilst the humble priest, who lent his voice, was by the shrine concealed, nor sought a higher glory than a supposed obedience to the power he would be thought to serve. From hence, it may be inferred, that by a perfect propriety of behaviour, ease and contentment, at least, are attainable with a companion who has not the most exalted understanding; but then, virtue and good nature are pre-supposed, or there will be nothing to work upon: a vicious, ill-natured fool, being so untractable and tormenting an associate, there needs only to add jealousy to the composition, to to make the curse complete. This passion, once suffered to get footing in the heart, is scarcely ever to be extirpated; it is a constant source of torment to the breast which gives it reception, and



is an inexhaustible fund of vexation to the object of it. With a person of this unfortunate disposition, it is prudent to avoid the lest appearance of concealment; a whisper in a mixed company, a message given in a low voice to a servant, have, by the power of a disturbed imagination, been magnified into a material injury; whatever has the air of secrecy raises terror in a mind naturally distrustful: a perfect unreserved openness, both in conversation and behaviour, starves the anxious expectation of discovery, and may very probably lead into an habitual confidence, the only antidote against the poison of suspicion. It is easier to prevent, than to remove, a received ill-impression; and, consequently, it is much wiser to be sometimes deficient in little points of civility, which, however indifferent in themselves, may happen unaccountably to clash with the ease of a person, whose repose it is both your duty and interest to promote: it is much more commendable, contentedly to incur the censure of a trifling disposition, by a circumstantial unasked relation of insignificant incidents, than to give any room for apprehending the least degree of reserve. Such a constant method of proceeding, together with a reasonable compliance, is the most likely to cure this painful turn of mind; for, by withholding every support which could give strength to it, the want of matter to feed on may probably, in time, cause it's extinction. If, unhappily, it be so constituted, so interwoven with the soul, as to become, in a manner, inseparably united with it, nothing remains but to submit patiently to the will of Heaven under the pressure of an unalterable evil, to guard carefully against the natural consequence of repeated undeserved suspicions; namely, a growing indifference, which too frequently termin-



ates in aversion ; and, by considering such a situation as a trial of obedience and resignation, to receive the comfort which must arise from properly exercising one of the most exalted of the christian virtues. I cannot dismiss this subject without adding a particular caution *to yourself* concerning it. Jealousy is, on several accounts, still more inexcusable in a woman : there is not any thing which so much exposes her to ridicule, or so much subjects her to the insult of affrontive addresses : it is an inlet to almost every possible evil, the fatal source of innumerable indiscretions, the sure destruction of her own peace, and frequently proves the bane of her husband's affection ! Give not a momentary harbour to it's shadow in your heart : fly from it, as from the face of a fiend who would lead your unwary steps into a gulph of unalterable misery. When once embarked in the matrimonial voyage, the fewer faults you discover in your partner, the better : never search after what it will give you no pleasure to find, never desire to hear what you will not like to be told ; therefore, avoid that tribe of impertinents, who either from a malicious love of discord, or from the meaner, tho' less criminal motive of ingratiating themselves, by gratifying the blameable curiosity of others, sow dissention, wherever they gain admittance ; and, by telling unwelcome truths, or, more frequently by insinuating invented falsehoods, injure innocent people, disturb domestic union, and destroy the peace of families. Treat these emissaries of Satan with the contempt they deserve : hear not what they offer to communicate, but give them at once to understand that you can never look on those as your friends, who speak in a disadvantageous manner of that person, whom you would always choose to see in the

most favourable light. If they be not effectually silenced by such rebukes, be inaccessible to their visits, and break off all acquaintance with such incorrigible pests of society, who will be ever upon the watch to seize an unguarded opportunity of disturbing your repose.

Should the companion of your life be guilty of some secret indiscretions, run not the hazard of being told, by these malicious meddlers, what, in fact, it is better for you never to know; but, if some unavoidable accident betrays an imprudent correspondence, take it for a mark of esteem, that he endeavours to conceal from you what he knows you must, upon a principle of reason and religion, disapprove; and, do not, by discovering your acquaintance with it, take off the restraint which your supposed ignorance lays him under, and, thereby perhaps, give a latitude to undisguised irregularities. Be assured, whatever accidental sallies the gaiety of inconsiderate youth may lead him into, he can never be indifferent to you, whilst he is careful to preserve your peace, by concealing what he imagines might be an infringement of it. Rest satisfied, that time and reason will most certainly get the better of all faults which proceed not from a bad heart; and that, by maintaining the first place in his esteem, your happiness will be built on too firm a foundation to be easily shaken.

I have been thus particular in the choice of a husband, and on the material parts of conduct in a married life, because thereon depends not only the temporal, but often the eternal felicity of those who enter into that state: a constant scene of disagreement, of ill-nature, and quarrels, necessarily unfitting the mind for every religious and social duty, by keeping it in a disposition diametrically oppo-



site to that christian piety, to that practical benevolence and rational composure, which alone can prepare it for everlasting happiness. Instructions on this head, considering your tender age, may seem premature, and, should have been deferred, until occasion called for them, had our situation allowed me frequent opportunities of communicating my sentiments to you; but, that not being the case, I choose in this letter, to offer you at once, my best advice in every circumstance of great moment to your well being, both here and hereafter, lest at a more proper season, it may not happen to be in my power. You may defer the attentive consideration of this part, till the design of entering into a new scene of life may render it useful to you; which, I hope, will not be for some years; an unhappy marriage being generally the consequence of a too early engagement, before reason has gained sufficient strength to form a solid judgment, on which only a proper choice can be determined. Great is the hazard of a mistake, and irretrievable the effects of it! Many are the degrees between happiness and misery! Absolute misery, I will venture to affirm, is to be avoided, by a proper behaviour, even under all the complicated ills of human life; but to arrive at that proper behaviour, requires the highest degree of christian philosophy; and who would voluntarily put themselves upon a state of trial so severe, in which not one in a thousand has been found able to come off victorious? Between this and positive happiness, there are innumerable steps of comparative evil: each has it's separate conflict, variously difficult, differently painful, under all which a patient submission and a conscious propriety of behaviour is the only attainable good.

Far short of possible temporal felicity is the ease arising from hence ! Rest not content with the prospect of such ease, but fix on a more eligible point of view, by aiming at true happiness: and take, my word, that can never be found in a married state, without the three essential qualifications already mentioned, virtue, good nature, and good sense. Remember, therefore, my dear girl, this repeated caution, if you ever resolve on marriage, never to give your hand to a man who wants either of them, whatever other advantages he may be possessed of: so shall you not only escape all those vexations, which thousands of unthinking mortals hourly repent of having brought upon themselves, but most assuredly, if it be not your own fault, you may enjoy that uninterrupted domestic harmony, in the affectionate society of a virtuous companion, which constitutes the highest satisfaction of human life. Such an union, founded on reason and religion, cemented by mutual esteem and tenderness, is a kind of faint emblem (if the comparison may be allowed) of the promised reward of virtue in a future state; and, most certainly, it is an excellent preparative for it, by preserving a perfect equanimity and a constant composure of mind, which naturally lead to the proper discharge of all the religious and social duties of life, forming the unerring road to everlasting peace. The first have been already attended to; it remains only to mention some few of the latter.

Amongst these, *ECONOMY* may, perhaps, be thought improperly placed; yet, many of the duties we owe to society being often rendered impracticable by the want of it, there is not so much impropriety in ranking it under this head, as may at first be im-



agined. For instance, a man who lives at an expense beyond what his income will support, lays himself under a necessity of being unjust, by withholding from his creditors what they have a right to demand from him as their due, according to all laws, both human and divine; and, thereby, he often entails ruin on an innocent family, who, but for the loss sustained by his extravagance, might have subsisted comfortably on the profits of their industry: he likewise puts it out of his own power to give that relief to the indigent, which, by the laws of humanity, they have a right to expect; the goods of fortune being given, as a great divine excellently observes, for the use and support of others, as well as for the person on whom they are bestowed. These are surely great breaches of that duty we owe to our fellow creatures and are effects very frequently and naturally produced by the want of economy.

You will find it a very good method, so to regulate your stated expenses as to bring them always within one fourth part of your certain annual income; by these means, you will avoid being at any time distressed by unforeseen accidents, and have it more easily in your power materially to relieve those who deserve assistance; but giving trifling sums, indiscriminately, to such as appear necessitous, is far from being commendable; it is an injury to society, an encouragement to idleness, and tends to fill the streets with lazy beggars, who live upon misapplied bounty to the prejudice of the industrious poor, who are useful members of the common-wealth, and on whom such benefactions might be serviceably bestowed. Be sparing therefore, in this kind of indiscriminate donations; they are an insignificant relief to the re-



ceivers, supposing them really in want ; and, frequently repeated, they amount to a considerable sum in the year's account. The proper objects of charity are those, who by unavoidable misfortunes, have fallen from affluent circumstances, into a state of poverty and distress: those also, who, by unexpected disappointments in trade, are on the point of being reduced to an incapacity of carrying on that business, on which their present subsistence and future prospects in life depend, from the impossibility of raising an immediate sum to surmount the difficulty: and those, who, by their utmost industry, can scarcely support their families, above the miseries of want, or, who, by age or illness, are rendered incapable of labour: appropriate a certain part of your income to the relief of these real distresses. To the first, give as largely as your circumstances will allow: to the second, after the example of an excellent prelate of our own church, lend, if it be in your power, a sufficient sum to prevent the threatened ruin, on condition of being repaid the loan, without interest, if Providence enables them, by future success, to do it with convenience. The same method may be used where indigence renders industry unavailable, by depriving it of the means to lay in a small original stock to be improved: never take a note of hand, or any acknowledgment of such loan, lest what you intend for a benefit should be afterwards made the instrument of ruin to the receiver, by a different disposition in your successor. But, such assistance ought not to be given to any, without a thorough knowledge of their character, and from having good reason to believe them not only industrious, but strictly honest, which will be a sufficient obligation on them for the

repayment; and, the sums so repaid ought to be laid by, till an opportunity again offers of making them, in like manner, serviceable to others. The latter sort, who are able to work, may, by a small addition to the profits of their own labour, be rescued from misery, and put into a comfortable way of subsistence. Those who, by age, or by infirmity, are rendered utterly incapable of supporting themselves, have an undoubted right, not only to the necessities, but even to some of the conveniencies of life, from all, whom Providence has placed in the more happy state of affluence and independence.

As your fortune and situation are yet undetermined, I have purposely laid down such rules as may be adapted to every station. A large fortune gives greater opportunity of doing good, and of communicating happiness in a more extensive degree, but a small one is no excuse for withholding a proportionate relief from real and deserving objects of compassion: to assist them is an indispensable duty of christianity. The first and great commandment is, to love God with all your heart: the second, to love your neighbour as yourself. "Whoso seeth his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" Or how the love of his neighbour? If deficient in these primary duties, vain are the hopes of acceptance built on a partial obedience to the lesser branches of the law! Inability is often pleaded as an excuse for the want of charity, by persons who make no scruple of daily lavishing on their pleasures, what, if better applied, might have made an indigent family happy through life. These persons lose sight of real felicity, by the mistaken pursuit of it's shadow: their pleasures die in the enjoy-



ment, are often succeeded by remorse, and always by satiety: whereas the true joy, the sweet complacency resulting from benevolent actions, increases by reflection, and must be immortal as the soul. So exactly, so kindly, is our duty made to coincide with our present as well as future interest, that incomparably more satisfaction will accrue to a considerate mind, from denying itself even some of the agreeables of life, in order the more effectually to relieve the unfortunate, than could arise from a full indulgence of every temporal gratification. However small your income may be, remember, that a part of it is due to merit in distress: set by an annual sum for this purpose, even tho' it should oblige you to abate some unnecessary expense to raise the fund. By this method, persons of slender fortune have been enabled to do much good and to give happiness to many. If your fund will not admit of frequent drafts upon it, be the more circumspect with regard to the merit of those you relieve, that bounties, not in your power to repeat often, may not be misapplied. But, if Providence, by a more ample fortune, should bless you with a large ability of being serviceable to your fellow-creatures, prove yourself worthy of the trust reposed in you, by making a proper use of it. Wide as your influence can extend, turn the cry of distress and danger into the song of joy and safety: feed the hungry, clothe the naked, comfort the afflicted, give medicine to the sick, and with these, contribute every thing in your power to alleviate their unfortunate circumstances. Thus may you truly make a friend of the unrighteous mammon; thus turn the perishable goods of fortune into everlasting blessings; upon earth, you will partake that happiness you impart to



others, and lay up for yourself “treasures in Heaven, where neither moth nor rust can corrupt, and where thieves do not break through nor steal.”

A person who has once experienced the advantages of acting aright will be led by the motive of present self-interest, as well as by future expectation, to the continuance of it. There is no injunction of christianity, which, a sincere christian, by obedience, will not find calculated, to be directly, in some measure, it's own reward.

THE FORGIVENESS OF INJURIES, to which is annexed the promise of pardon for our own offences, and which is required by the gospel, not only so far as to forbear all kinds of retaliation, but also to render us equally disposed to serve, with our utmost power, those persons who have wilfully injured us, as if no such injury had been received from them, has by some been accounted a hard precept; yet the difficulty of it arises merely from, and is proportionable to, the badness of the heart by which it is so esteemed. A good disposition finds a superlative pleasure in returning good for evil; and, by an inexpressible satisfaction of mind, in so doing, feels the present reward of obedience: whereas, a spirit of revenge is incompatible with happiness, an implacable temper being a constant torment to it's possessor; and, the man, who returns an injury, feels more real misery from the rancour of his own heart than it is in his power to inflict upon another.

Should a friend wound you in the most tender part, by betraying a confidence reposed, prudence forbids the exposing yourself to a second deception, by placing any future trust in such a person; but tho' here all obligations of intimacy cease, those of benevolence and humani-



ty remain still in full force, and are equally binding, as to every act of service and assistance, even to the suffering a lesser evil yourself, in order to procure a much greater good to the person by whom you have been thus ill used: this is in general allowed to be the duty of every individual to all, as a member of society; but, it is particularly instanced in the present case, to shew that not even a breach of friendship, the highest of all provocations, will cancel the duty, at all times equally and unalterably binding, of promoting both the temporal and eternal happiness of all your fellow creatures, by every method in your power.

It has been by many thought impertinent at any time to offer unasked ADVICE; the reason of which may be chiefly owing to it's being too frequently tendered with a supercilious air, which implies a conceited consciousness of superior wisdom: it is the manner, therefore, more than the thing itself, which gives disgust.

If those with whom you have any degree of intimacy, are guilty of what to you appears either wrong, or indiscreet, speak your opinion to them with freedom, though you should even lose a nominal friend. Silence makes you, in some measure, an accessory to the fault; but, having thus once discharged your duty, rest there, and let them judge for themselves: to repeat such admonitions is both useless and impertinent; and would be thought to proceed rather from pride than from good-nature: to the persons concerned only, are you to speak your disapprobation of their conduct: when they are censured by others, say all that truth or probability will permit in their justification.



It often happens, that, upon an accidental quarrel between friends, they separately appeal to a third person; in such case, alternately take the opposite side, alledging every argument in favour of the absent party, and placing the mistakes of the complain-er in the strongest light. This method may probably at first displease, but is always right, as most likely to procure a reconciliation. If that takes place, each equally obliged, will thankfully approve your conduct; if not, you will have the satisfaction of, at least, endeavouring to have been the restorer of peace. A contrary behaviour (which generally proceeds from the mean desire of pleasing, by flattery, at the expense of truth) often widens a trifling breach into open and irreconcilable enmity. People of this disposition are the worst sort of incendiaries, the greatest plague of human society, because the most difficult to be guarded against, from their always wearing the specious disguise of pretended approbation and friendship to the present, and equally deceitful resentment against the absent person or company.

To enumerate all the social duties would lead me too far; suffice it, therefore, my dear, in a few words to sum up what remains. Let truth ever dwell upon your tongue. Scorn to flatter any, and despise the person who would practise so base an art upon yourself. Be honestly open in every part of your behaviour and conversation. All, with whom you have any intercourse, even down to the meanest station, have a claim on your civility and good humour; a superiority of rank or fortune is no licence for a proud supercilious behaviour, to labour under the disadvantages of a dependent state are alone sufficient; it is both unjust and cruel to increase them, either by



a haughty deportment, or by the unwarrantable exercise of a capricious temper. Examine every part of your conduct towards others, by the unerring rule of supposing a change of places; this will certainly lead to an impartial judgment: do then what appears to you right, or, in other words, "what you would they should do unto you," which comprehends every duty relative to society. Aim at perfection, or you will never reach to an attainable height of virtue. Be religious without hypocrisy; pious without enthusiasm. Endeavour to merit the favour of God, by a sincere and uniform obedience to whatever you know or believe to be his will. And, should afflictive evils be permitted to cloud the sunshine of your brightest days, receive them with submission, satisfied that a Being equally wise, omniscient, and beneficent, at once sees and intends the good of his whole creation; and that every general or particular dispensation of his providence, towards the rational part of it, is so calculated, as to be productive of ultimate happiness, which nothing but the misbehaviour of individuals can prevent to themselves. This truth is surely an unanswerable argument for absolute resignation to the will of God; and, such a resignation, founded upon reason and choice, not enforced by necessity, is unalterable peace of mind, fixed on too firm a basis to be shaken by adversity. Pain, poverty, ingratitude, calumny, and even the loss of those we hold most dear, may each transciently affect, but united cannot mortally wound it. Upon this principle, you will find it possible not only to be content but cheerful under all the disagreeable circumstances which this state of probation is liable to; and, by making a proper use of them, you may ef-

fectually remove the garb of terror from the last of all temporal evils. Learn, with grateful pleasure, to meet approaching death as the kind remover of every painful sensation, as the friendly guide to perfect, to everlasting happiness.

Believe me, this is not mere theory ; my own experience every moment proves the fact undeniably true ; my conduct, in all those relations which still subsist with me, is governed nearly as human imperfection will allow, by the rules here laid down for you ; which produces the constant rational composure, which constitutes the most perfect felicity of human life ; and with truth, I can aver, that I daily feel incomparably more real satisfaction, more true contentment, in my present retirement, than the gayest scenes of festive mirth ever afforded me. I am pleased with this life, without an anxious thought for the continuance of it, and happy in the hope of exchanging it hereafter for a life infinitely better. My soul, unstained by the crimes unjustly imputed to me, most sincerely forgives the malicious authors of these imputations : it anticipates the future pleasure of an open acquittal, and, in that expectation loses the pain of present undeserved censure. By this is meant the instance that was made the supposed foundation for the last of innumerable injuries, which I have received, through him from whom I am conscious of having deserved the kindest treatment ; other faults, no doubt, I might have many : to him I had very few ; nay, for several years, I cannot, upon reflection, accuse myself of any thing, but of a too absolute, a too unreserved obedience to every injunction, even where plainly contrary to the dictates of my own reason. How wrong such a compliance was, has been clearly evinced by many in-

stances, in which it has been since most ungenerously and most ungratefully urged as a circumstantial argument against me. It must, indeed, be owned, that for the two or three last years, tired with a long series of repeated insults, of a nature almost beyond the power of imagination to conceive, my temper became soured; a constant fruitless endeavour to oblige was changed into an absolute indifference about it; and ill-humour, occasioned by frequent disappointment (a consequence I have experimentally warned you against) was, perhaps, sometimes too much indulged. How far the unequalled provocations may be allowed as an excuse for this, Heaven only must determine, whose goodness has thought fit to release me from the painful situation, tho' by a method, at present, not the most eligible, as it is the cause of a separation from my children also, and thereby has put it out of my power to attend, in the manner I could have wished, to their education; a duty which inclination would have led me with equal care and pleasure more amply to fulfil, had they continued under my direction. But, as Providence has thought fit otherwise to determine, contented I submit to every dispensation, convinced that all things are ordered for the best, and that they will in the end work together for good to them who fear God and who sincerely endeavour to keep his commandments. If in these I err, I am certain it is owing to a mistake in the judgment, not to a defect of the will. Thus have I endeavoured, my dear girl, in some measure, to compensate, both to you and to your sisters, the deprivation of a constant maternal care, by advising you, according to my best ability, in the most material parts of your con-



duct through life, as particularly as the compass of a letter would allow me. May these few instructions be as serviceable to you as my wishes would make them! And, may that Almighty Being, to whom my daily prayers ascend for your preservation, grant you his heavenly benediction: may he keep you from all moral evil, lead you into the paths of righteousness and peace; and, may he give us all a happy meeting in that future state of unalterable felicity, which is "prepared for those who, by patient continuance in well-doing, seek after glory and immortality."

I am,

Your truly affectionate mother,

S. Pennington.

MR. TYROLD'S ADVICE

to his

DAUGHTER,

on the Subject of

Discovering a Prepossession.

From the Novel of "Camilla,"

BY MRS. D'ARBLAY.

It is not my intention to enumerate, my dear Camilla, the many blessings of your situation; your heart is just and affectionate, and will not forget them: I mean but to place before you your immediate duties, satisfied that the review will ensure their performance.

Unused to, because undeserving, controul, your days, to this period, have been as gay as your spirits. It is now first that your tranquillity is ruffled; it is now therefore, that your fortitude has it's first debt to pay for it's hitherto happy exemption.

Those who weigh the calamities of life only by the positive, the substantial, or the irremediable mischiefs which they produce, regard the first sorrows of early youth as too trifling for compassion. They do not enough consider that it is the suffering, not it's abstract cause, which demands human commiseration. The man who loses his whole fortune, yet possesses firmness, philosophy, a disdain of ambition, and an accom-



modation to circumstances, is less an object of contemplative pity, than the person who, without one real deprivation, one actual evil, is first, or is suddenly forced, to recognize the fallacy of a cherished or darling hope.

That it's foundation has always been shallow is no mitigation of disappointment to him who had only viewed it in it's superstructure. Nor is it's downfall less terrible to it's visionary elevator, because others had seen it from the beginning as a folly or a chimera; it's dissolution should be estimated, not by it's romance in the unimpassioned examination of a rational looker on, but by it's believed promise of felicity to it's credulous projector.

Is my Camilla in this predicament? had she wove her own destiny in the speculation of her wishes? Alas! to blame her I must not forget, that delusion, while in force, has all the semblance of reality, and takes the same hold upon the faculties as truth. Nor is it till the spell is broken, till the perversion of reason and error of judgment became wilful, that scorn ought to point "it's finger" or Censure it's severity.

But of this I have no fear. The love of right is implanted indeliably in your nature, and your own peace is as dependent as mine and as your mother's upon it's constant culture. Your conduct hitherto has been committed to yourself. Satisfied with establishing your principles upon the adamantine pillars of religion and conscience, we have not feared leaving you the entire possession of general liberty. Nor do I mean to withdraw it, tho' the present state of your affairs, and what for some time past I have painfully observed of your precipitance, oblige me to add partial counsel to standing precept, and exhortation to advice. I shall give them however, with diffidence, fairly acknowledging and blending my own perplexities with your's.



The temporal destiny of woman is enwrapt in still more impenetrable obscurity than that of man. She begins her career by being involved in all the worldly accidents of a parent; she continues it by being associated in all that may environ a husband: and the difficulties arising from this doubly appendant state, are augmented by the next to impossibility, that the first dependance should pave the way for the ultimate. What parent has yet been gifted with the foresight to say, "I will educate my daughter for the station to which she shall belong?" Let us even suppose that station to be fixed by himself, rarely as the chances of life authorize such a presumption; his daughter all duty, and the partner of his own selection solicitous of the alliance: is he at all more secure that he has provided even for her external welfare? What, in this sublunary existence, is the state from which she shall neither rise nor fall? Who shall say that in a few years, a few months, perhaps less, the situation in which the prosperity of his own views has placed her, may not change for one more humble than he has fitted her for enduring, or more exalted than he has accomplished her for sustaining? The conscience, indeed, of the father is not responsible for events, but the infelicity of the daughter is not less a subject of pity. Again, if none of these outward and obvious vicissitudes occur, the proper education of a female, either for use or for happiness, is still to seek, still a problem beyond human solution; since it's refinement, or it's negligence, can only prove to her a good or an evil, according to the humour of the husband into whose hands she may fall. If fashioned to shine in the great world, he may deem the metropolis all turbulence; if endowed with ev-



cry resource for retirement, he may think the country distasteful. And tho' her talents, her acquirements, may in either of these cases be set aside with an only silent regret of wasted youth and application; the turn of mind, which they have induced, the appreciation which they have taught of time, of pleasure, or of utility, will have nurtured inclinations and opinions not so ductile to new sentiments and employments, and either submission becomes a hardship, or resistance generates dissention.

If such are the parental embarrassments, against which neither wisdom nor experience can guard, who should view the filial without sympathy and tenderness?

You have been brought up, my dear child, without any specific expectation. Your mother and myself, mutually deliberating upon the uncertainty of the female fate, determined to educate our girls with as much simplicity as is compatible with instruction, as much docility for various life as may accord with invariable principles, and as much accommodation with the world at large, as may combine with a just distinction of selected society. We hoped thus, should your lots be elevated, to secure you from either exulting arrogance, or bashful insignificance; or should they, as is more probable, be lowly, to instil into your understandings, and characters, such a portion of intellectual vigour as should make you enter into an humbler scene without debasement, helplessness, or repining.

It is now, Camilla, we must demand your exertions in return. Let not these cares to fit you for the world as you may find it, be utterly annihilated from doing you good, by the uncombated sway of an unavailing, however well-placed, attachment. We will not here can



vass the equity of that freedom by which women as well as men should be allowed to dispose of their own affections. There cannot, in nature, in theory, nor even in common sense, be a doubt of their equal right ; but disquisitions on this point will remain rather curious than important, till the speculatist can superinduce to the abstract truth of the position same proof of it's practicability.

Meanwhile, it is enough for every modest and reasonable young woman to consider that where there are two parties, choice can belong only to one of them : and then let her call upon all her feelings of delicacy, all her notions of propriety, to decide : since Man must chuse Woman, or Woman Man, which should come forward to make the choice? which should retire to be chosen?

A prepossession directed toward a virtuous and deserving object wears, in it's first approach, the appearance of a mere tribute of justice to merit. It seems, therefore, too natural, perhaps too generous, to be considered either as a folly or a crime. It is only it's encouragement where it is not reciprocal, which can make it incur the first epithet, or where it ought not to be reciprocal that can brand it with the second. With respect to this last, I know of nothing to apprehend :—with regard to the first, I grieve to wound my dearest Camilla, yet where there has been no subject for complaint, there can have been none for expectation.

Struggle then against yourself, as you would struggle against an enemy. Refuse to listen to a wish, to dwell even upon a possibility, that opens to your present idea of happiness. All that in future may be realized, probably hangs upon this conflict. I mean not to propose to you in the course of a few days to re-instate yourself in the perfect security of a disengaged mind. I know too much of the

human heart to be ignorant that the acceleration, or delay, must depend upon circumstance:

I can only require from you what depends upon yourself, a steady and courageous warfare against the two dangerous underminers of your peace and of your fame, imprudence and impatience. You have champions with which to encounter them that cannot fail of success,—good sense and delicacy. Good

sense will shew you the power of self-conquest, and point out it's means. It will instruct you to curb those unguarded movements which lay you open to the strictures of others. It will talk to you of those boundaries which custom forbids your sex to pass, and the hazard of any individual attempt to transgress them. It will tell you, that where allowed only a negative choice, it is your own best interest to combat against a positive wish. It will bid you, by constant occupation, vary those thoughts which now take but one direction, and multiply those interests which now recognise but one object: and it will soon convince you, that it is not strength of mind which you want, but reflection, to obtain a strict and unremitting control over your passions.

This last word will pain, but let it not shock you. You have no passions, my innocent girl, at which you need blush, tho' enough at which I must tremble!—For in what consists your constraint, your forbearance? your wish is your guide, your impulse is your action. Alas! never yet was mortal created so perfect, that every wish was virtuous, or every impulse wise!

Does a secret murmur here demand: if a discerning predilection is no crime, why, internally at least, may it not be cherished? whom can it injure or offend, that, in the hidden recesses of my own breast, I nourish superior pref-

erence of superior worth ? This is the question with which every young woman beguiles her fancy ; this is the common but seductive opiate, with which inclination lulls reason. The answer may be safely comprised in a brief appeal to her own breast. I do not desire her to be insensible to merit ; I do not even demand she should confine her social affections to her own sex, since the most innocent esteem is equally compatible tho' not equally general with our's : I require of her simply, that, in her secret hours, when pride has no dominion, and disguise would answer no purpose, she will ask herself this question. ' Could I calmly hear that this elect of my heart was united to another ? were I to be informed that the indissoluble knot was tied, which annihilates all my own future possibilities, would the news occasion me no affliction ? ' This and this alone, is the test by which she may judge the danger, or the harmlessness of her attachment. I have now endeavoured to point out the obligations which you may owe to good sense. Your obligations to delicacy will be but their consequence. Delicacy is an attribute so peculiarly feminine, that were your reflections less agitated by your feelings, you could delineate more distinctly than myself it's appropriate laws, it's minute exactions, it's sensitive refinements. Here, therefore, I seek but to bring back to your memory what livelier sensations have inadvertently driven from it. You may imagine, in the innocency of your heart, that what you would rather perish than utter, can never, since untold, be suspected : and, at present, I am equally sanguine in believing no surmise to have been conceived where most it would shock you : yet credit me when I assure you, that you can make no greater mistake, than to sup-



pose that you have any security beyond what sedulously you must earn by the most indefatigable vigilance. There are so many ways of communication independent of speech, that silence is but one point in the ordinances of discretion. You have nothing, in so modest a character, to apprehend from vanity or presumption; you may easily, therefore, continue the guardian of your own dignity: but you must keep in mind, that our perceptions want but little quickening to discern what may flatter them; and it is mutual, to either sex to be to no gratification so alive as to that of a conscious ascendance over the other.

Nevertheless, the female, who, upon the softening blandishment of an undisguised prepossession, builds her expectation of it's reciprocity, is, in common, most cruelly deceived. It is not that she has failed to awaken tenderness; but it has been tenderness without respect: nor yet that the person thus elated has been insensible to flattery; but it has been a flattery to raise himself, not it's exciter, in his esteem. The partiality which we feel inspires diffidence: that which we create has a contrary effect. A certainty of success in many destroys, in all weakens, it's charm: the bashful excepted, to whom it gives courage; and the indolent, to whom it saves trouble. Carefully, then, beyond all other care, shut up every avenue by which a secret which should die untold can further escape you. Avoid every species of particularity; neither shun nor seek any intercourse apparently; and in such meetings as general prudence may render necessary, or as accident may make inevitable, endeavour to behave with the same open esteem as in your days of unconsciousness. The least unusual attention would not be more suspicious to the



world, than the least undue reserve to the subject of our discussion. Coldness or distance could only be imputed to resentment; and resentment, since you have received no offence, how, should it be investigated, could you vindicate? or how should it be passed in silence, secure from being attributed to pique and disappointment?

There is also another motive, important to us all, which calls for the most rigid circumspection. The person in question is not merely amiable; he is³ also rich: mankind at large, therefore, would not give merely to a sense of excellence any obvious predelection. This hint will, I know, powerfully operate upon your disinterested spirit.

Never from personal experience may you gather, how far from soothing, how wide from honourable, is the species of compassion ordinarily diffused by the discovery of an unreturned female regard. That it should be felt unsought may be considered as a mark of discerning sensibility; but that it should be betrayed uncalled for, is commonly, however ungenerously, imagined rather to indicate ungoverned passions, than refined selection. This is often both cruel and unjust; yet, let me ask, Is the world a proper confidant for such a secret? Can the woman who has permitted it to go abroad reasonably demand that consideration and respect from the community, in which she has been wanting to herself? To me it would be unnecessary to observe, that her indiscretion may have been the effect of an inadvertence which owes it's origin to artlessness, not to forwardness: she is judged by those, who, hardened in the ways of men, accustom themselves to trace in evil every motive to action; or by those, who, preferring ridicule to humanity, seek rather to amuse



themselves, wittily with her susceptibility, than to feel for it's innocence and simplicity. In a state of utter constraint, to appear natural is, however, an effort too difficult to be long sustained; and neither precept, example, nor disposition, have ensured my poor child to the performance of any studied part. Discriminate, nevertheless, between hypocrisy and discretion. The first is a vice; the second a conciliation to virtue. It is the bond which keeps society from disunion; the veil which shades our weakness from exposure, giving time for that interior correction, which the publication of our infirmities would else, with respect to mankind, make of no avail. It were better no doubt, worthier, nobler, to meet the scrutiny of our fellow-creatures by consent, as we encounter, per-force, the all-viewing eye of our Creator: but since for this we are not sufficiently without blemish, we must allow to our unstable virtues all the encouragement which can prop them. To delicacy, in fine, your present exertions will owe their future recompence, be your ultimate lot in life what it may. Should you, in the course of time belong to another, you will be shielded from the regret that a former attachment had been published; or should you continue mistress of yourself, from a blush that the world is acquainted it was not by your choice. I shall now conclude this little discourse by calling upon you to annex to whatever I have offered you of precept, the constant remembrance of your mother's example. In our joint names, therefore, I adjure you, my dearest Camilla, not to embitter the present innocence of your suffering by imprudence that may attach to it censure, nor by indulgence which may make it fasten upon your vi-

—♦—♦—♦—

tals! Imprudence cannot but end in the demolition of that dignified equanimity, and modest propriety, which we wish to be uniformly remarked as the attributes of your character: and indulgence, by fixing may envenom a dart, which, as yet, may be gently withdrawn from a wound which kindness may heal, and time may close; but which, if neglected, may wear away in corroding disturbance, all your life's comfort to yourself, and all it's social purposes to your friends and to the world.



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A PICTURE
of
THE FEMALE CHARACTER,
AS IT OUGHT TO APPEAR
WHEN FORMED.

~~~~~  
BY GEORGE HORNE, D. D.  
late Bishop of Norwich.  
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THE
LITTLE
CHARTER

BY THE AUTHOR OF
"THE LITTLE CHARTER"

IN TWO VOLUMES
VOLUME I



THE FEMALE CHARACTER.

The picture I shall present, among other advantages, has that of antiquity. It was drawn by a masterly hand, near three thousand years ago. The description I mean, is that, left us of a virtuous woman, by the wisest of men, in the last chapter of the book of Proverbs; a description which all mothers and mistresses should teach the female pupils under their care, to read and learn by heart.

“Who can find a virtuous woman? For her price is far above rubies.” Such a one is to be found, but not without care and diligence in the search. She is well worth the pains taken in the forming her, and more to be valued by her happy possessor, than all the brightest diamonds in the mines of the east.

“The heart of her husband doth safely trust in her, so that he shall have no need of spoil.” A well nurtured woman is man’s best and truest friend. Her fidelity is inviolable as the covenant of the most High, and her purity unsullied as the light of Heaven. Absent, as well as present, her husband relies on her, for the preservation of his possessions, and of herself, the dearest and most precious of all. With such a steward at home, freed from care and anxiety, he goes forth to his own employment, whatever it may be. He has no occasion to rob others by sea or land; to plunder provinces, or starve nations. Instead of her squandering his substance to gratify her own vanity and folly, the economy of his wife furnishes the supplies, and nothing is wanting in due time and place. “She will do him good, and not evil, all the days of her



life." She will never abuse this confidence reposed in her, but endeavour to render herself daily more and more worthy of it. And even if her endeavours should not always meet with the desired success; if the good man should sometimes happen to be a little out of spirits, or out of temper, she will not therefore become so too. Her cheerfulness will revive and restore him. She will still "do him good, and not evil," while he lives; and if she survive him, will continue to shew the same kind attention and regard to his family, and to his character. "My Servius," (said the Roman Valeria, holding in her arms the urn which contained the ashes of her husband—my Servius) "tho' dead to the rest of the world, can never be otherwise than alive to me." Solomon's description of a virtuous woman, consists of twenty-two verses. It is well worthy your observation, that eleven of these verses (half the number) are taken up in setting forth her *industry*, and the effects of it. I shall recite all these together, that you may see what a variety of magnificent language is made use of, to describe her different employments, to recommend simplicity of manners, and make good housewifery and honest labour to be admired, in the rich and noble, as well as the poor and obscure among women. For you must bear in mind, that in works of the several kinds here mentioned, queens and princesses, of old time, disdained not to be occupied. You will likewise be pleased to consider, that if the rich be exempted from the necessity of working for *themselves*, they cannot be better employed than in working for the *poor*; since "the coats and garments" made by the charity of Dorcas, were judged the best proofs of her goodness that could be submitted to the inspec-



tion of an apostle.

“She seeketh wool and flax, and worketh willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff. She girdeth her loins with strength, and strengtheneth her arms. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She looketh well to the ways of her household, and eateth not the bread of idleness. She is not afraid of the snow for her household, for they are all clothed with double garments. She maketh herself coverings of tapestry, her clothing is silk and purple. She maketh fine linen and selleth it, and delivereth girdles to the merchant. She perceiveth that her merchandise is good: her candle goeth not out by night. She is like the merchant’s ships, she bringeth her food from afar. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.”—On account of this her marvellous and unceasing diligence, with the many and great advantages derived thereby to her family, well may it be said, as it is said of her, “Strength and honour are her clothing, and she shall rejoice in time to come.”

But the honour is not confined to herself. It extendeth to her friend and her companion in life; “Her husband is known in the gates, when he sitteth among the elders of the land.” That is, he is known as *her* husband; as a man blessed with such a wife; as indebted, perhaps, for his promotion, to the wealth acquired by her management at home (for honours are seldom open to the poor); for the splendour and elegance of his apparel, to the labour of her hands; and, it may be, for the preservation and establishment of his virtue and integrity, to the encouragement, in all that is ho-



ly, and just, and good, furnished by her example, as well as by her conversation, the nature of which is thus described—

“She openeth her mouth with wisdom, and in her tongue is the law of kindness.” She thinks before she speaks; and, therefore, neither introduces a bad subject, nor disgraces a good one by an improper manner of discoursing on it. And as charity reigns in her heart, nothing, that is uncharitable proceeds out of her mouth: all is lenient and healing. To express the whole in a few words, she says nothing that is foolish, and nothing that is illnatured. But her charity is shewn in deeds as well as words—

“She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.” This is yet another good effect of her economy and management. She is not only able to provide plentifully for her household, but has always something in store for the poor. Since what avails a charitable disposition, where vanity, folly, and extravagance have taken away the power to exert it? In vain is “the hand stretched out,” when there is nothing in it.

Having thus considered this finished character of the virtuous woman, we shall not be surprised at the praise bestowed on it, in the remaining verses of the chapter.

“Her children rise up, and call her blessed; her husband also, and he praiseth her,” saying, “Many daughters have done virtuously; but thou excellest them all.” Happy the children of such a mother; they will be living proofs of the care taken by her in their education, when she taught them to walk, by the paths of honour and virtue, to the mansions of rest and glory. Happy the husband of such a wife, who sees all things prosper under her direction, and the blessing of Heaven de-

rived to his family through her. They will all join in proclaiming, that among women who do well, honour is chiefly due to the virtuous and diligent wife, the affectionate and sensible mother.

“Favour,” or rather “gracefulness, is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.” A graceful person, and a set of fine features, are valuable things, but they are not always to be trusted; they may conceal tempers and dispositions very different from those one should have expected to find: and bitterer than wormwood must then be the disappointment of the man, who has been directed in his choice by no other considerations. This, I say, *may* be the case. Let us hope it is not often so. God forbid it should. The face ought to be an index to the mind, and when all is fair without, as it is said of the king’s daughter in the psalm, “all should be glorious within.” But let beauty have it’s due praise, and suppose what you will of it; suppose all that the poets say of it be true: still the wise man tells you, it is *vain*, it is in it’s nature transient, fleeting, perishing; it is the flower of the spring which must fade in autumn; and when the blossom falls, if no fruit succeed, of what value, I pray you, is the tree? The grave is already opening for the most elegant person that moves, and the worms are in waiting to feed on the fairest face that is beholden. Labour, then, for that which endureth for ever: let your chief pains be bestowed on that part of the human composition, which shall flourish in immortal youth, when the world and all that is in it shall disappear, and come no more into mind. “A woman that feareth the Lord, she shall be praised.” “Give her of the fruit of her hands, and let her own works

praise her in the gates.” The crown, which her own hands have thus formed, shall be placed upon her head, as it were by general consent, even in this life, and her good deeds, celebrated in the public assemblies, shall diffuse an odour grateful as the smell of Eden, as the cloud of frankincense ascending from the holy altar. When her task is ended, the answer of a good conscience, and the blessings of all around, sweeter than the sweetest music, shall chant her to her repose; till awakened on the great morning of the world, descending angels shall introduce this daughter of Jerusalem into the joy of her Lord. Such is the female character, and such the importance of forming it by education. Without education it cannot be formed; for we are all born equally ignorant, and are what we are by instruction.

Sermons

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